

*Animadversio Astrologica:*

Or, a Discourse Touching

# ASTROLOGY.

To which are added,

These Considerations,

- I. *Of the Mutability of Sublunary Beings.*
- II. *Of Decency in God's Worship.*
- III. *Of Good and Evil Days.*
- IV. *The Causes of several Phænomena's  
in Nature are briefly shown.*

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By D. Irish, Practitioner in Physick and Surgery,  
at Stoke near Guilford in Surry.

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*Astrorum Gloria Titan.*

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L O N D O N,

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# The Preface.

Courteous Reader,

**W**Hen I consider'd the present  
Ages Iniquity, and how  
Malicious, Slanderous, and Cruel  
some Men have been towards me;  
and when I daily felt the Bitter-  
ness of their Tongues, by their vi-  
perous and inhumane attempts  
upon my Reputation, for no other  
Reason but that I modestly vindi-  
cated my Innocence; I resolved a  
Second Time to endeavour the  
undeceiving of my honest Country-  
Men, by establishing my Integrity  
upon the soundest Foundation,  
Truth, which, I think, to all un-  
prejudic'd



## The Preface.

*prejudic'd Men I have sufficiently done in the Preface to my Cordial Counsel. Oh, the Calumnies that have been cast upon me by my Antagonists! I will not name the Animals, lest Posterity should think them greater than they are, who indeed are great in nothing, but in Spite and Perverseness. Some Enemies traduce me for vindicating Physick, the Art I profess, and chiefly study; their Reason for so doing doubtless arises from their Ignorance of its universal Excellence. Nay, some Friends (at least in shew) have privately traduc'd me for my forwardness in defending this Art, & endeavouring to demonstrate its Use,*



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Use, and to explode the abominable Abuses thereof. Well, it cannot be help'd, Men are apt to be more skill'd in the Actions of their Neighbours, than solicitous about their own. Quod Scripsi, Scripsi, what I have written, I have written, and that with a good Intention to benefit my Neighbour; Non nobis nati sumus; Man was not born for himself alone.

In this Part I treat chiefly of Astrology, which you may Theologize, nay, you may Transmute all the cross'est Configurations of the Stars into glorious Portents of eternal Bliss, by the Divine Alchemy of a good Conscience, manifested in Loving God above all things,



## The Preface.

*things, and your neighbour as your selves; which, he that does, will take all things as Blessings, knowing that 'tis God that orders them: This Rule heedfully observed, the Pinace of your Judgment will never, for want of due Ballast, be tost with every Wind in your Sailing through the main-Sea of worldly Afflictions: This Rule will be in your Stearing as a Cord of Piety and Truth, and binder you from running a Drift upon the dangerous Quick-Sands of Sin, and her Daughter Ignorance. And thus would I have every one to Theologize Astrology, and not (as Heathens) stand so much in Fear of the Stars, as if they had neither  
the*



## The Preface.

*the Fear of God before their Eyes,  
nor his Love in their Hearts. Art  
thou a Christian? Believe in God,  
not the Stars, keep his Command-  
ments, and mind not fancy'd Di-  
ctates of his inanimate Creatures.  
The Lord says, Thou shalt have  
no Gods but him; Then how  
darest thou make the Stars to  
rival him in his Divinity. Fix thy  
Mind upon Gods Prohibition of  
Theft, and it will not be in the  
Power of Mercury to make thee  
Steal. Consider but the Purity of  
Heaven's Majesty, and it will so  
outcharm the pretended Charms  
of Venus, that she will never be  
able to allure thee into the Snares  
of unlawful Embraces. In fine, think  
but*



## The Preface.

*but of the Tenth Commandment,  
and of the Punishment due to its  
Transgressors, and certainly Sa-  
turn can neither prevail with  
thee to covet, nor Mars to lay  
theevish Hands upon thy Neigh-  
bours Goods. Thus would I have  
Star-gazers use Astrology.  
And certainly the best Use we can  
make of any thing, is, to direct it  
to the End for which God made all  
things, viz. To his Honour and  
Glory, which that we may all do,  
is the hearty Prayer, and con-  
stant Endeavour of,*

*Yours and Truth's Friend,*

*David Irish.*



# ASTROLOGY

## THEOLOGIZ'D.

**T**HE Holy Scripture is not unlike a Looking-glass, for therein every Man may see whether after this Life his State will (with the Blessed,) be happy, or (with the Cursed) miserable: But the mansion City or Heavenly *Jerusalem*, so often mentioned therein, is (believe me) at too great a distance for the Weakness of our Opticks to pry far into as yet, till the Lord is pleased to open the Eyes of our Souls, by closing up these of our Bodies in Death. O! then with what ravishing Joy and Amazement shall we behold the unspeakable Lustre of that glorious Palace, wherein may be discover'd the Names of those that were registred in the Book of Life, when (as we learn from the Scripture) they were made Members of the holy Church of Christ by the Labor of Baptism.

Besides this of the Scriptures, there are other Glasses of the Devils Doctrine, put into the Hands of some, which certainly *deceive* such as look in them; these give false Reflections, and like the Rods of the *Egyptians*, are not what they seem, but meer Satanical Delusions: In a Word, all Doctrine Glasses are Counter-



feits, which do not cast their Reflections from the  
 mirror of Gods Word : But yet *Mr. Ignorance*;  
 and his Companion *Presumption*, bewitch many People  
 into fatal Security ; these with their Neighbour *Self-*  
*conceit*, promise those they deceive fine things for  
 them hereafter ; but when Death comes, as a Ser-  
 jeant or Bayliff to Arrest and carry them away to the  
 high Tribunal of Justice, they will then, tho' too  
 late, see their Diabolical Errours, and even before-  
 hand, feel the pressure of their deserved Doom :  
 then will they wish they had not by false Doctrines  
 contemn'd God, nor by false Lies, Stories, and  
 Scoffs, trampled upon his Neighbour.

The Scripture (by way of Similitude) advises all to  
 agree with their Adversary in time, and so to avoid  
 the cruel Hands of Serjeants, Bayliffs, and Jaylors,  
 intimating thereby, that all People should endeavour  
 (to the utmost of their Power ) to avoid that terri-  
 ble Jaylor the Devil, by living a godly, holy, peace-  
 able Life, before Death sweeps them away.

All People are as Malefactors, ever committing of-  
 fences, whilst on Earth, against the great God of Hea-  
 ven and Earth ; and as Malefactors many times hav-  
 ing committed Crimes worthy of Death, are im-  
 prisoned till the Assizes, where they answer to their  
 Indictments, and then receive Sentence according to  
 their Crimes ; even so it will be with all people after  
 Death, for Death tears them away like a Serjeant in  
 Spite of all Friends, Relations, and Physicians, to  
 the dreadful Bar of God, where they must receive  
 their Tryal and Sentence, of whom such as hear that  
 dreadful Sound in their Ears, *Go ye Cursed into ever-*  
*lasting burning*, are instantly hurry'd away by that in-  
 fernal sooty Jaylor the Devil, who soon shoots them  
 down the deep Gulf to his eternal Dungeon of Dark-  
 ness



ness and Misery, where the Rich man in the Gospel lay, and there must these lost Souls lye for ever: It will be then too late for them to cry, O! that I had a little Time left now to improve! O! how precious should it be to me! O! that I had once more an offer of Grace! O! that Christ would once more offer to be my reconciling Mediator to his angry Father, my angry Judge! But then its too late, the means of Grace is lost, and their Souls are lost for ever; for to such Christ will be no Mediatour, neither will he stand up as an Advocate to plead their Cause, such must suffer by reason none can deliver them: O! what welcome News would it be to such Souls as lye now burning in Hell, if they might be releast from their Flames a thousand Years hence! But that cannot be, for when they have lain ten thousand times ten thousand Years, they are never the nearer the End of their Miseries, for the End of that Term of their Torment, is but the beginning of as many Millions of Years, and so it will hold successively for ever.

This Eternity of Torment is a dreadful Consideration. O! how sad it is to think of being tormented with the Devil and his Angels forever, where there is nothing but wailing and gnashing of Teeth. It will be too late for Sinners then to call on Mountains and Rocks to fall on them, to hide them from the Face of Him that sits on the Throne, and from the Wrath of the Lamb: Then begins an Eternity of pouring out Cursings and Blasphemies against God the righteous Judge, while God is pouring out the full Viols of his indignation and wrath upon them for their Disobedience for ever and ever: Therefore kind Reader, what ever you do, meditate upon Death, Judgment, and Eternity, by which, and by ob-



serving Gods Word and Commandments, you will prevent the terrible Jaylers haling your Souls into his everlasting Burning, dark and bottomless Dungeon.

Now, let all Consider whether or no there is now great need of some to stand (*Moses like*) betwixt an offended angry Judge, and a guilty disobedient People, this is the Ministers Office, who should make a Reconciliation betwixt God and poor forgetful Sinners, and make an *Attonement* for the Sins of the People by putting up their Prayers for them, and by admonishing them to follow a strict Course of Life, to obey Gods Word, by keeping his Commandments, and then they need not dread the dreadful Flames of Hell.

Now, as for the true Believer, who relies on the meritorious Death and Passion of Jesus Christ, to such Death will be as a Messenger of good Tidings, being it carries them to their beloved Surety who hath paid all their Debts, by canceling their Offences with his Blood; these think every Day a Year till they are dissolved and safe with Christ their Redeemer, to have a full fruition of the beatifick Vision, then they will enjoy their Spouse for evermore, they shall Sin no more, and all tears shall be wiped from their Eyes: Let us all then by faith and good Works endeavour for the same Joys, and make our Salvation sure with Fear and Trembling: Let us live, that many good Deeds may follow our Souls when they are carried by good Angels into *Abraham's Bosom*: Let us so live, that we may not be afraid to look Death in the Face, and say, when he summons us, *Now I am going to leave a base sinful and ungrateful World, to be ever with the Lord, where I shall rejoice with Joy unspeakable and full of Glory.* The passing that narrow dark short Passage into Glory,



as it were shooting the Gulf, which done, we shall experience such Happiness as fleshly Eye has not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive, the unspeakable Joys the Souls of Just Men and Angels enjoy in those Eternal Mansions of Glory which Christ hath in his Fathers House prepar'd for all those that love him, and his appearance at his second coming at the last Day to judge the Quick and the Dead, as I have else where explain'd, and shall also more at large set forth in the Astrological Part following, wherein also I will give you to understand how the Glais of Life runs out.

As Astrology proceeds from the Stars, so Theology has its Origin from God, the great Creator of those lucid Bodies, from whom there may be by a Spiritual Alchemy extracted many Theological Verities and Doctrines, touching the Omnipotency, Wisdom, and Goodness of their Maker: For what can more prove the vast Power or Omnipotency of God, than the Creation of such vast and immense Orbs out of nothing? What greater Argument of infinite Wisdom, than the Order and Harmony of the Heavens? And what can more demonstrate the Goodness of God, than his making the Heavens of such a Benign and useful Influence and Nature?

Many are of Opinion, that the Stars by their Influence govern Men, the inferior World, and all things therein, but 'tis an undeniable Truth, which all Men ought to understand and know, that God not only governs Man, and all inferior beings, but also the Stars, and all that is above. His Power is unlimited; 'tis beyond the Reach of our Capacity to comprehend the things he is pleased to do. His Divine Will and Pleasure ever was and will be done, in all Times and Places on Earth, as it is in Heaven.



Our Saviour called the Astrologers *Fools*, for discerning the Face of the Heavens ; but did not discern the time present, and now also is ; that is, the Gospel, wherein the Stars have not the Influence they formerly had, by reason that Christians have more confidence on our Saviour, rely upon God, and therefore are more immediately govern'd by his Goodness, Mercy, and holy Inspirations, than by Starry Influences, which are very remote, and consequently very weak in their Operations.

Besides, it is believed, that the Influence of the Heavenly Bodies, through Time, are become less Powerful ; and that therefore Animals and Vegetables have less Virtue in them than they formerly had : and this is confirm'd, for that the universal deluge, or *Noah's Flood*, washed away much of the prolific quality or fruitfulness of the Earth, which before nourished the Herbs, all sorts of Grain, Plants, and Fruit-Trees ; for want of which Nourishment, and thro' Age, the Earth becomes Barren, by which their vertues are diminished, and are neither so good nor large as in the Old world : A notable Instance of the Verity of this appears in the Holy Land, which was once the most fruitful Land in the World, till God withdrew the Blessings of the Heavens from it ; then it soon became Barren, as indeed all other Places would, if not cultivated with Gods Blessing ; for if God should withdraw his blessed Influence from any other Place, as he did from that of *Judea*, the Effect would be the same, tho' the Stars are one and the same in their Motions, and enlighten that Part of the World, as well as others more Fruitful, with their glorious Brightness. What's the reason then that they do not now produce Plenty in *Israel* as well as formerly, or as well as in other Parts of the World



World since their blessed Influence of Brightness enlightens all Parts of the Earth? I answer, God alone gives plenty to those that cultivate and dress the Earth, praying to him, and depending on him for Blessings upon their Labours, more than on the Influence of the Planets, who are subordinate to his Will and Pleasure : for *Paul plants, and Apollo waters, but its God that gives the encrease.* Therefore Barrenness, and the decay of Virtue in Vegetables, do not so immediately proceed from any defect thro' Age, or from Starry Influences, as from Gods withdrawing his Blessings from this or that Land. Hence it also follows, that Herbs have not their Virtues or Qualities encreased by being sown or gathered in such a Planetary Hour, as some too superstitiously imagine, but from the Blessing that God dispenses to them.

In the *new Testament* we are forbidden to *observe days*, as the Heathens did, who thought one Day more adapted to such an Action or Work than another ; therefore the Days of the Week, as attributed to be under such or such a Planet, ought no more to be observed than the *Arabian* Astrological Fancy of Planetary Hours for Gathering, Cutting, Grafting, or Sowing, the season of the Year and Weather, being only worthy of a Wise Mans Consideration in his affairs, which will in all Probability be in the best Posture, when he is more solicitous about the Works of Righteousness and Heaven, than the Interests and Concerns of this World.

Besides, the strictest observer of Planetary Times and Influences, will find the greatest Incertainty in them ; there has been many Alterations in the World since the Creation : The fixed Stars, as they are call'd, have not only chang'd their Places, but their Signs



also ; the Motions of the Planets have been altered as well as Days, as when the Sun and Moon stood still for the Space of a whole Day ; the Sun has gone back the Sabbath forward to the first Day of the Week. These things consider'd, how then can there be any certainty in their Planetary Days or Hours, or indeed in any Starry Influences, by which, as some assert Men and the World are govern'd. Can there be more signified by them, than what God Almighty has appointed them for, as to run their Courses, for Days and for Years ? he has set them for *Signs* and for *Seasons*, to divide the *Day* from the *Night* ; in all which they still obey the irresistible Command of their Creator.

There is nothing more certain, than that the Time of Creation is altogether uncertain, which shows the Folly of some Astrologers, who thought there was such an absolute Revolution of the Planets, that they were all got into the respective Places they possessed at the Time of the Worlds Creation, upon the 31 of March 1698, about 7 of the Clock at Night, tho' at that Time the Sun was Eclips'd in his Exaltation.

I conclude therefore, that the Sun begun his Course in *Aries*, about the twentieth Day of *April*, according as we now reckon the Month and Days of our *Julian* Year ; for by *Astronomical* Calculation that's found to be the fourth Day of the first Week, and first Day also of the vernal Equinox, when the Years from the Creation be rightly reckoned ; so that the 17th of *April* seems to me to be the first Day of the Worlds Creation, 3948 Years before the beginning of the common *Era* of Christs Birth.

In my Opinion, if in any thing *Astrology* be useful besides *Phylick*, 'tis by the Observation of the great Eclipses of the Luminaries, Conjunctions, Comets, and



and Blazing Stars, which, tho' with great uncertainty to Time, forewarn Mortals of future Destruction, Revolutions in Kingdoms or Calamities impending; some of which have after those Accidents of the Planets and Meteors, been observ'd to happen to People or Cattel in divers Places of the World, but seldom to all Places at one and the same time; for when there was a Famine in *Canaan*, there was Corn in *Egypt*.

God has promised that there should be Seed and Harvest to the End of the World, yet there may be a great scarcity of all manner of Eatables in many Parts of the World, thro' unseasonableness of Weather, Wars, and Devastations; but that which is most especially to be feared, is some mortal Sweeping Distemper and Epidemical Disease, if the Judgment be not averted and timely prevented by fervent Prayer, and the daily Supplications of the Household of Faith and Righteousness, to Almighty God, that he may withdraw the effects of his heavy Indignation from us; his Judgments are ever temper'd with Mercy, for when ever his Anger is kindled against the Inhabitants of the Earth, usually (thro' Mercy) he gives Notice unto them by such strange *Phænomena's* and dreadful Apparitions, as Comets, Coruscations, & Blazing Stars, before the mighty Blow be given, due to the Weakness of our faith and heinous Immoralities of our Actions, hereby shewing, *That He wills not the Death of a Sinner, but rather that he Repent*: He is indeed a merciful God, slow to Anger, and long Suffering; but withall, dreadful to those that will not obey his Word, nor take notice of his forewarnings; such are sure in the End to feel the weight of his heavy displeasure; but when, or in what kind of Afflictions he will pour down the Viols of his Wrath, no Man knows, since his Determination and sacred Decrees are unsearchable;



able ; all Astrological, Philosophical foresight and consideration in this Case is short Sighted. He ever did and do's usually withhold his Hand for a time, to see whether the Inhabitants of the Earth will turn from their Evil ways and Repent, and cry and call upon him for Mercy ; and to as many as treat with Him by Prayer, Thanksgiving, good Works, Reformation, and Humiliation, He dispenses the Heavenly Dew of his Mercy, and by a kind Admittance into his Divine favour, exempts them from the Severity of his Indignation : Therefore, it lies not in the Stars, wooden Gods, nor Man, to avert the impending Judgments of God ; for the only way to be safe, is, to keep his Commandments ; this is the true Theology of Astrological portents, whereby we may be safely protected from what is signify'd by Comets, and other irregular, or at best, unusual Productions of Nature, which are no more than Signs and Tokens of Gods Displeasure against the Wicked, whom, as Enemies, he will overthrow when he thinks fit.

The *Stars* and *Planets* are to give *Light*, the greater to the *Day*, and the lesser to the *Night*, which is the End for which God made them, and to this End they are preserv'd moving about in their due regular Course and Order, for *Days* and for *Years*, to the End of the World. 'Tis Stars that regulate the Seasons : Thus we have *Summer* by the Proximity of the Sun to us ; and when he is at a greater distance from us, then we have shorter *Days*, and colder Weather than at other Times ; and this we call *Winter*. Let this and what I shall add hereafter be Satisfactory for all Rational Men ; tho Astrologers pretend to tell what Fatality attends most Places of the World by the Stars, to whom they attribute the Al-

teration



teration of the Weather, and the inclinations of Men to this or that Vice or Mischief; but let me tell you, there is little certainty in it, I rather think, that Ambition, Wine, and other strong Liquors, are the occasion of most Mischief; if this be not so, tell me, Astrologer, why Men and Women are not more prone to Leachery, Quarreling, and other Mischiefs, when sober, and in their natural Temper imprinted on them, as you say by their Stars, and consequently apter to receive their Influence, than when Drunk; yet, 'tis evident, there is more Mischief then done, than when Men are sober; therefore 'tis the Liquor that inclines their Minds, and not the Planets. Hence the Apostle bids us beware of Drunkenness, Surfeiting, and all worldly Cares for this Life.

And our Saviour bids us *take no Care for to Morrow*; Who knows then what the ensuing Day may produce, or what will be the success of any Affair?

Man is called a *Microcosm*, a little World, resembling the *Macracosm* or greater World from whence he was taken, and to which he must return. And as the great World must be dissolved and purify'd by Fire, 2 Pet. 3. 10. and 1 Cor. 15. 25. even so must Man, and God is the great Chymist that can alone extract a new World out of the Old, and new Spiritual Bodies from the Old natural Bodies, *Theff.* 11.

4. *Job.* 5. 25. *Ezek.* 37. *Rom.* 5. 17. 1 Cor. 16. 12. *Matt.* Then shall the Righteous see the fulness of Gods Glory, which will enlighten them beyond what the Sun do's now by Day, or the Moon and Stars by Night; for God shall be their everlasting Light and Glory, *Rev.* *Luke* 9. 3. *Acts* 1. 11. *Rom.* 2. 12. To attain to which happy State, there is no Way but by keeping Gods Commandments: *If you wou'd enter into Life* (said our Saviour) *keep my Commandments*;



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*mandments*; which if we do, we need not fear what the Influences of the Stars can Effect.

Men are now very remiss in their Duty of Reading the Scripture; tho we hear many talking of Good Word, yet do we see but few that walk in Good Ways. It is not *the Temple of the Lord* with them in the old Testament, *Jer. 7. 4.* Nor saying, *Lord, Lord*, with them in the New, *Matt. 7. 21.* can give entrance into the Kingdom of Heaven; no, 'tis the doing the Will of God, who is in Heaven, must bring us thither. The true Church is a Kingdom of Hearts which love one another in the Lord; therefore all People should have that true and hearty Love one towards another, as to do every one as they would themselves be done unto, knowing that nothing will follow us into the other World which can do us any Service or Good when we come to appear before the Tribunal Seat of Jesus Christ, to render an account of all the Actions which have been transacted by us here in the Flesh, but our Faith and good Works. How careful then had we need be in our Stewardships, and to do good and to distribute, for with such Sacrifices God is pleased; and to be kind and Merciful, forgiving each others Trespases, (which is the greatest of Alms) even as God in Christ hath forgiven us, *Ephes. 4. 32.* and to be helpful to one another by Counsel, Purse, Prayer and Divine condescension. The Worship we profess should be Spiritual, and Terminate in God, which will bring us everlasting Life and Liberty, and to have Communion with God in Christ; all which we might obtain, if we could but keep our blessed Saviours new and last Commandment, which was, *To Love one another*: this Precept he left as his last Legacy. This one Commandment well observed, would be the Harmony of the World, set Heav'n and Earth in

Tune,



Tune, and God at Peace with his Creatures; it would plant Joy, Concord, and the Peace of God (which passeth all Understanding) in every Kingdom, in every City, in every Family, and in every Breast; and that Angelical Prophetical Anthem at our Saviours Birth would also recover its Use and Power in the World, Exprest in these Words, *Glory be to God on high, and on Earth Peace, good will towards Men.* Amen.

Thus we see that our Saviours first coming into the World was proclaimed by Angels, and he has assured us, that *he will come again at the last Day to judge the Quick and the Dead*; and therefore, as a tender Saviour has enjoynd us to be always watching for his coming, *for the Day and Hour in which he will come no Man knows*; therefore he said unto all, *Watch*. How watchful then had we need be, whose Lot it is to live in the last and worst of Times; surely we ought to be ready prepared with the Oyle of Faith and good Works in our Hearts, to meet the Lord our Bridegroom at his coming, exercising our selves here in *Holiness and Righteousness all our days*, that when we shall pass from Death to Life, the Second Death may have no Power over us, for (certainly) *the Hour is coming in which all that are in the Grave shall hear his Voice and shall come forth*; such as have done Good and believed his Words, shall live and reign with him, and have everlasting Life, and shall not come into Condemnation, but such as have done Evil, and believed not his Words, shall have everlasting Shame and Condemnation, and be shut out from all his Glory into outer Darkness. This is the last state of the Wicked, such as feared not the Lord that made all things. See *Luk. 21. 36.* where our Saviour advises his Disciples to *watch and pray always, that they maybe accounted worthy to escape those things*  
that



that shall come to pass, and stand before the Sun of Man at his coming. And bids us to take heed that our Hearts be not overcharged with Surfeiting and Drunkenness, and with the Cares of this Life : But first seek the Kingdom of Heaven, and all other things shall be given unto you. So then, the first thing we ought to do in the Morning, as soon as our Eyes are open, should be, to praise the Lord, not only for his gracious Preservation of us the Night past, but also for all our Life long hitherto, and to serve him by Prayer and Thanksgiving, and then we need not doubt of his Blessing on our honest Endeavours. He admonisheth all to be faithful Stewards, watching and waiting for his coming, ( for we know not in what Hour he may come ) that when he come and knocketh we may open unto him immediately, that he may come into us, and Supper with us, and we with him. The way to make an Entrance to let him into our Hearts, is diligently to mind every good Sermon we hear, and ponder that saying of David in our Hearts, *Psal. 119.* where he saith, *His delight is in the Law of the Lord, and doth meditate thereon Day and Night.* As also *Psal. 1. 9. 1.* *Peter. 4. 7.* where it is said, *the End of all things is at hand ; therefore watch and Pray ;* for our Prayers and good Works will meet us then, and we shall rise with them at the last Day.

In fine, let this be our great Care, to meditate much upon Death, Judgment, and Eternity. Do we not all own that it is appointed to all once to die, and after Death to come to Judgment, and that Heaven will be an Eternity of Happiness, and Hell a place of outer Darkness, and an Eternity of Misery. Jesus Christ hath the Keys of Death, Hell, and eternal Life, at his Disposal, and every one will receive according to their Works, whether they be good or evil. The Tremendous Sentence



at the last Day will be contained in few Words ; *Come ye Blessed of my Father, inherit a Kingdom prepared for you : And go ye Cursed into outer Darknes, a Place prepared for the Devil and his Angels.* O ! how wonderful a change will it be to enter either into an Eternity of Happiness, or an Eternity of Misery !

Tho the coming of Jesus Christ and the Day of Judgment be different Things, yet notwithstanding, whatsoever we would do for the coming of Jesus Christ, we must do it while we are in this World ; for when we Die all our good Works are sealed up till the Day of Judgment ; there is no Counsel in the Grave. There is a Gulf we must pass now, for after this Life there will be no passing of it ; see *Luke 16. 24.* therefore, let us look seriously into all those Places of Scripture that exhort us to Faith and Repentance, and teach us to turn our Hearts unto the Lord, who hath the Words of eternal Life. Let us so engage our Hearts to him that we may never revolt, which God grant we may all do. *Amen.*

But before the Day of Judgment, many expect Christ's thousand Years Reign ; and it is thought by learned Men, that some very sweeping Judgment or Desolation is first to be expected. The wicked and lukewarm of all Sorts of Degrees, of all Nations and Churches, will be swept away and trodden down, as you may read in *Revelations* the 11. signify'd by *the outer Court* ; but those that worship God within the Temple, in their Hearts ; before the Altar, at the Throne of Grace, are those that are truly godly, and worship God *in Spirit and in Truth*, whose Souls are made his Temple, and he is honour'd and ador'd in the most inward Thoughts of their Hearts.

God grant we may all get new Hearts and new Spirits, and walk according to his holy Will and Command-

Commandments in Newness of Life ; for on the regenerate the *second Death* will have no Power, and God will *hide them under the Hallow of his Hand, and under the shadow of his Wings*, and they shall be as *Priests and Kings* unto God, always giving him Praise, saying *Holy, Holy, Holy Lord God of Sabbath, Heaven and Earth is full of the Glory of thy Majesty*. Then shall those under the Altar joyn with them, and never cease from crying out, *How long, O Lord, will it be before thou avengest our Blood on our Adversaries*. They are to wait God's Time with Patience, till the Day comes that will burn like an Oven, then God will Recompence every one according to his Works. See *Malachi 3. 5.* where it is said, that *God will be a swift Witness ; I do all (saith God) in a very little Moment of Time*. See also *Luke 17. 24.* where you may read, that *the Sun of Man, in his Day, shall come as Lightning*. See likewise *1 Cor 5. 12.* where it is said, that *in the twinkling of an Eye the Dead shall be rais'd ; but no Man knows the Day and Hour, no not the Angels, but God only*, who will execute his Justice in the fulness of Time ; but before that Day comes, the outward formal Worshippers will be swept away, and there will be a glorious Shining forth of the Gospel for the Conversion and bringing of Multitudes to Christ, and for a Testimony against those that remain obstinate ; for *the Filthy will be Filthy still*, upon whom the Violence of God's wrath will be pour'd out. This will be a Time of trouble such as never was since Man liv'd upon the Earth : this will be, as 'tis suppos'd by some, at the End of Christ's Thousand Years Reign, which Term of Years, they think to be near commencing, according to the Line of Time ; in which Term of Years, as they say, there will be great Reformations and Changes throughout the whole World ; for which they quote



*Isa. 45. 19.* where you may read, that God encourages us to ask of him *Things to come*, even as his Spirit is said to shew to his Servants *Things to come*. Who knows, what great Revolutions may be produced before the 2 Superiours move out of the *fiery Trigon* into an Earthly one, which will not be till 1801 or 1802; betwixt this and that Time we may expect great and unforeseen Alterations and Changes; for when we think our selves most Secure, Wars and Pestilence may violently break out.

We read, in *Josephus* of strange Destructions, and of many false Messiaßes and false Prophets among the *Jews* before the true Messias Christ our Lord's first coming; and we may not be surpriz'd, if the like happen before his 2d coming, which I really believe will be preceeded also both by vast Destruction of Wars, and epidemick Distempers, which will sweep away many millions of the wicked; and also by many false and lying Prophets, which in the latter Days will cry out, *Lo Christ is here!* even to the Seducing of many godly and well-meaning Men; and also my Opinion is, that the Seasons of the Year will towards Christs coming prove intemperate and unequal; yet, however it may happen, we have found the Year 1699 proved a dry Year, and I wish that the ensuing Years may not be attended with many Calamities long since spoken of by some Astrologers, who said, the Eclipse of the Sun in *Libra* signifies, that the latter Part of the Year 1700, and some Years ensuing, will be attended with violent Actions, and the change of Religion and holy Things and Customs in some parts of the World; and also with Pestilential Distempers, and the Death of great Men; *sed Deus Astra regit.* This Eclipse happened at 9 in the morning on the 13th of September 99, the like has not

not been this 50 Years; the Opposition of *Satan* and *Mars* at the same time makes it the more remarkable and another Eclipse will happen in *Leo* on the 24th Day of *July*, about 9 in the Morning, in the Year 1721.

However, that in our predictions we may not always appear Soldier like with Swords and Spears, to terrify and affrighten, I doubt not but the ensuing Year 1701 will be a fine, seasonable Spring, so as we may early get Vegetables for Physical Uses.

But after these sad Things spoken of before, there will be almost a new World; the Religious will flourish, the Farmers take Pleasure in their Husbandry, the Merchants have prosperous returns, & the Mechanick quick Trading, every Man will repair his former Losses: *England* be thou contented, and return God his due praise for the many blessings bestowed upon thee; then old Men will live their full Years, and our Youth grow up to Mens Estate. After the Year 1701 its thought *England* will enjoy Peace and Plenty for several Years; but in the Year 1702, learned Astrologers think something may appear more than usual or has yet been known in the World. O Revolutions! See *Ezek.* Chap. 10, 11, 13, 14. and other Chapters speak of things to come.

In the Year 1722 there will be a great Change which will be almost Universal, and it will be a Time remarkable for Justice and a religious Life. Some of it may affect *London*, and the North East Parts of the World more than usual, or has hitherto happened.

In the Years 1742 1762. and 1782. 1802. there will be, as tis thought by Astrologers, great Differences between Kings and Princes, and many Afflictions will fall on many Kingdoms, and great Alterations and Changes thenabouts may be expected.

But



But in or about the Years 2000. 2198. and 2397 (if the World continue so long) there will be the greatest Changes that ever were since the Creation; or nigh those Times may be expected the New Creation, and a New Heaven, and a New Earth, without Sea.

There have been 87 great Alterations and Changes since our Saviours Ascension, and there were before his coming into the World 200 remarkable ones; the chiefest of which was the universal Deluge, call'd *Noah's Flood*, which was 2349 Years before Christs coming upon Earth; and it was in the year 1575 before Christ, that *Moses* and *Aaron* flourished, and King *Pharoah* executed his Cruelty in *Egypt*, and the Children of *Israel* were delivered from their Slavery and Bondage.

In the Year 781 before the coming of Christ, the ten Tribes were led into Captivity. This was in the Monarchy of the *Meeds*. About the same Time *Sennacherib* King of the *Assyrians* had 185000 of his Soldiers slain by an Angel, which made him leave the Siege of *Jerusalem*, and fly away; but presently after was slain by his Son.

About that Time lived *Habbakkuk* the Prophet. And many very strange Things happened in the World before our Saviours coming into it; as the violent Convulsions which the *Jewish* Monarchy labour'd under thro' the bloody and unnatural usurpation of *Herod*, who murder'd and destroyed all that durst whisper the undoubted Title of *Hircanus* *Aristobulus*, or any other of the royal Line of *Judea*, to the great Grief and Terrour of all the Loyal Hearts that wished well to the lineal and direct Succession of the Crown of that Country. Nor was his guilty Mind ever at ease till he had put a period to the Royal Line,

in murdering *Hircanus Aristobulus*, and his own Wife *Mariamne*; a Woman of singular Virtue and Patience from whom yet that little Title he had proceeded. Nor was he less Cruel to his own Children: Nay his Butchery even extended till after the coming of Christ; for the true Nature of an Usurper ruling in him, he endeavour'd to murder Christ himself, because he fear'd the Jews would make him King; but missing our Saviour, he inhumanly butcher'd many thousands of tender and innocent Infants, even in their Mothers Arms. There are several remarkable Instances of Gods Justice on the Wicked since Christ took his leave of the World. Histories give us an account of the dreadful Destruction of *Jerusalem*. So we may still expect the same overthrow or Destruction to befall the Wicked. And we hear of, and see various Alterations and Changes in the World yet so, that, as *Solomon* saith, *there is no new Thing under the Sun*.

I hope Reader, I shall not be accounted a Conjuror for that I give thee some account of what Astrologers conjecture may happen in this Globe of Strife, since I am of no other Opinion than was the learned Dr *Reynolds*: "He is the best *Scholar*, that knoweth the  
"Plague of his own Heart, and hath got it healed with  
"the Blood of Christ. There is no *Grammatician* like  
"him that hath learned how to decline Sin in every  
"Case: No *Logician* like him, that can find out Satans  
"subtilities, and evade his Paralogisms: No *Arithme-*  
"tician like him, who hath learned to number his  
"Days, and apply his Heart unto Wisdom: And no  
"Musician like him, who doth by a holy Life, to the  
"Tune of Sincerity, sing forth the Praises of his God.  
"He is the best skill'd in *Astronomy*, that hath his  
"Conversation in Heaven: None is skill'd in *Oecono-*  
"micks.



micks, but he who walketh in the midst of his House  
 with a perfect Heart: He is an Excellent *Rhetorician*,  
 that, like *Jacob*, can plead, so as to overcome and  
 prevail with God himself: He is the most famous  
*Physician*, that makes it his chiefest Study to have his  
 vitiated Nature healed by the renewing Work of  
 the holy Spirit: He is the only *Politician*, who is  
 Wise unto Salvation: And he is the best *Astrolo-*  
*ger*, that can predict his own Salvation by Faith  
 and good Works. These Things will appear Truths  
 when we come in the other World. Great Parts  
 without Piety and Charity will bring at that Day  
 but the greater Punishment. *Astromony*, which con-  
 sideres the Course of the Heavens is a most Ancient  
 Art; it was common among the *Hebrems*, who had  
 great Regard to the Motions of the Stars; and 'tis  
 Remarkable, *God* said to *Abraham*, behold the Hea-  
 vens! canst thou number the Stars? &c. The *Egyp-*  
*tians* likewise were skill'd in this Art; indeed the  
 Clearness of their *Climate* seem'd in a Particular man-  
 ner to invite them to Starry Speculations.

The Heavens Motions are Threefold; the *First* is,  
 that of the *Primum Mobile*, which is so rapid, that  
 even now the whole Firmament runneth certain  
 thousand Leagues in a Moment; which cannot be  
 conceiv'd to be perform'd by less intelligent Bodies  
 than Angels. 'Tis wonderful that so great a Vault  
 or Frame should go about in so short a Space as 24  
 Hours; so that if the Sun and Stars were of Iron or  
 Brass, they could not but melt in so swift a Course,  
 especially being so vast as they are said to be, viz.  
 that one Star is bigger than the whole Earth, and  
 yet the Number of them is beyond our Arith-  
 matick. The *Second* Motion is of the Planets, which  
 have their particular and proper Motion. The *Third*

is a quaking or trembling Motion, as they call it ; lately found out, the same is very uncertian. *Astronomy* I applaud, and all Parts of the *Mathematic* which are demonstrable, or depend on evident Proofs ; but those Parts that have not this foundation, I count ridiculous and vain.

God himself is alone the Creator and disposer of all things ; tho he hath ordained the Stars to be *Signs* yet 'tis his proper Province to be the only Lord and Governor ; therefore all Arts are false and foolish that either take away or diminish the Power and Operations of God. Hence, as long as *Astronomy* moveth in her own Circle wherein God and right Reason has placed her, she is to be allowed as a free Gift of Heavens Bounty ; but when she is made to step out of her Bounds ; that is, when she is made to Prophesie, and fore-tell future Contingents, as how things in the hereafter will go with one, or what Fortune or Misfortune any sublunary Being, whether Animal or Inanimate, shall have, as Astrologers will make her predict : In this Case she is no more to be justified than *Chyromancy* or *Palmestry*, which all Wise Men utterly reject.

How far *Magicians*, by the Help of the Devil, who is of exquisite Knowledge in natural Things, may foretell to wicked and ungodly Persons, 'tis hard to say, since the Devil, besides the Depth of Philosophy, knows the very cogitations of such Wretches ; and therefore may in many things tell what will happen. There are some who follow the ridiculous Opinion of *Copernicus*, and with him affirm, that the Earth moveth, and the Sun stands still, tho there are several Places of Scripture to convince them ; as where the Lord saith, *He had laid the Foundation of the Earth so firm, that it could not be moved.* Again, *Joshua* com-



commanded the *Sun* to stand still, and not the *Earth*.

But to return to *Astronomy*, or *Astrology*, as they now call Prophefying by the Stars ; I affirm that thole Lucid Bodies have no strength to opperate upon Bodies so remote as we are from them, and consequently cannot compel us to this or that Evil or Good ; they are only Signs, as *that Star* was to the *Wise Men in the East*, which forerun the Revelation of the Gospel. See the Prophet *Jer. cap. 10. Be not dismay'd at the Signs of Heaven* ; this was *Moses's* advice likewise ; for when there were strange Apparitions in the Air that frighted the Heathen, God's People regarded them not.

'Tis no wonder if *Astrologers* foretelling many things, that some of them come to pass ; for they will be sure in their Almanacks to foretel no Snow in Summer, nor Thunder in Winter, tho of late Years we have had such contrary Weather, as has confounded all the *Astrologers* even in this Point.

*Astrology* is uncertain at best, and like as the 10 Predicaments are feigned in *Dialectica*, even so *Astronomers* have feigned *Astrology*. I would willingly hear what *Astrologers* can say to the Case of *Jacob* and *Esau* ; they were both born together of the same Father and Mother, under the same Planets, in the same Country, yet they were wholly of contrary Nature, Minds, States, and Fortunes ; was this the Effect of the Stars, or of him that said, *Jacob have I loved, and Esau have I hated* ; this was the Finger of God, and it ought to be an Article in Christian Theology, not to ascribe to the unworthy Creature what is the Work of the Creator.

The upright and true Christian Religion renounceth and opposeth all such Riddles and Fables ; but now a-days Religion is debas'd and ridicul'd, *Atheism*,

*Deism* and *Epicureanism* gain ground especially in this Land, where Men seem uneasy with all Religions but let those that as yet honour Religion hearken to God's Word, and not to the Sayings of vain *Philosophers* and *Astrologers*, by which means they may Theologize even *Astrology*; those that do otherwise deceive themselves as those that predict certain events to befall particular Persons and Things by their *Randix* or *Horoscope*, as the Example of *Esau* and *Jacob* together with the following one shews; for when at one time many are slain together in one Battle, no Man can truly affirm, that they were all born under one Planet, yet they die altogether in an Hour, years oftentimes in one Minute, especially before the Mouths of great Guns or Ordnance (as they call them). These things prove *Astrology* to be nothing but a juggling Trick, uncertain and fictitious, as well in *Nativities*, as in some other of its Parts; yet by this Artifice of telling future Events they get Money, and terrify People with Tales of Misfortune, from which no Man is free, tho' their coming depends wholly on the Will of God. The Stars are indeed glorious Lucid Bodies, created by God, and plac'd in the Firmament, that they may give Light to this our Globe of Earth, and water and make People glad and joyful in the Lord. Also to be Signs of *Years* and *Seasons*, as it is written. To conclude, to believe the Stars, to trust in them, or to be affrighted at them, is Idolatry, forbidden by the first Commandment of God. But Men regard not what they shou'd do; their Thoughts are upon what they would have, that is, Money, and the old Saying tells them, that Superstition, false Doctrine & Hypocrisie have Money, when Truth goes a begging. Thus we read, that in former times more than sufficient was given to Monasteries; but we see that



that now the Truth of the Gospel has little bestow'd on her, and that the godly Ministry have many of them not sufficient to keep them from being necessitous and craving, when as in the Times of the more Charitable Papists, the Clergy surfeited with abundance, and almost every Parish had large Testimonies of the good Works of its Inhabitants. But in Time, we hope, the warmth of the Gospel will thaw the Hardness of Mens Hearts, and make them more forward in all the Works of Mercy, Spiritual and Corporal.

*Astronomers* and *Mathematicians* are like many other Men, whose Thoughts are busied frequently about things at a great Distance, but neglect what is nearer Home. Thus, tho the Lord hath said, who *bath measured the Earth*, or the *Heavens*; yet they pretend to do both, and affirm that the Earth is four times 5400 miles in Circumference; but yet they conclude, that in respect of the Heavens, 'tis but a small Point; and every Star in the eighth Sphere they compute to be bigger than the whole terraquatick Globe; nay, they say that if the Body of the Earth was placed in the like Distance from us, and had a splendor proportionably equal to the Stars, it would hardly appear at all at such a Distance 'tis so small.

The Earth is fix'd, and upheld by an unknown thred passing betwixt the Artick and Antartick Poles: this Thred goes from the North Star through the Earth to the South Star invisibly; under the North Star the Compass will not work. The two Poles are immoveable; but all other Stars have their Motions about the Poles.

*Astronomers* tell us, that every fixed Star is in Compass far greater than the Earth, and all the wandering Stars are likewise bigger than the same, *Luna*, *Venus*, and *Mercury* excepted. Mr.

*Mr. Greenwood*, from *Nugenius*, *Goffendus*, and others, computes the Magnitude of the Planets thus: *Sol*, or the *Sun*, is bigger then the Earth 333 Times; *Saturn* 298 Times; *Jupiter* 577 Times; *Mars* 15 Times; *Venus* is less than the Earth 3 Times; *Mercury* 27 Times: in fine, the *Moon* is also less than the Earth: They also give an account of the Height or Distance that every Planet is from the Earth: But I shall not relate what they say, lest I tell you so many Lies as they do: They count 3 miles to the Clouds, when every one with half an Eye may see, that some are higher, and some lower; that one is beneath another; the lower passing swiftly, and those that are higher very slowly, according as the Wind drives them, and the Water poise them in the Air, to water the Earth; but as to their height, there is no more certainty then there is of the Distance between Heaven and us.

*Astrologers* say, Heaven is so vast a Distance from the Earth, that if God should let fall a Golden Bullet of 28 pound weight, it would fall 100 Miles an Hour, yet it would be 36000 Years a falling to the Earth, tho there is nothing can fall from thence save what was ordain'd to come from him. Our blessed Saviour gave an account of the great Gulf fix'd between Heaven and Hell, tho we know nothing that upholds the Sun, Moon, or Stars from falling, save the Almighty Power of God, and by his Command they keep their Station in their regular Courses, for Days, and for Years, till his appointed Time is to give them Rest: so this Supposition is to shew the vast Distance betwixt God's Throne in Heaven, and the Earth his Footstool; and when they have done all they can, they are not able to measure by Thoughts, God's wondrous Works. And for my Part, I know not  
any



one that ever went thither, and came back to give any account of the Number of Miles ; for I believe the Soul, or Spirit that goes that Way, passes as swift as a Thought, and likes the Place too well to return on such an Errand, but remains there till God calls for it, to reassume its Body at the last Day, and then, doubtless, the blessed Spirits will be above such frivolous Speculations. But to gratifie those that wou'd know what *Astronomers* say more of these Matters, such I inform, that they tell us, that there are two Essential Parts of the Heavens, *viz.* the Celestial and Elemental ; to the Celestial Part they attribute eleven Heavens or Spheres, which they number thus : The *First* or *lowest*, is the Sphere of the *Moon* ; the *Second* of *Mercury* ; the *Third* of *Venus* ; the *Fourth* of the *Sun* ; *Fifth* of *Mars* ; *Sixth* of *Jupiter* ; *Seventh* of *Saturn*. These have a perpetual Motion, and are mov'd by the Power of God, which is an unknown Mystery that has set many Man's Brains to work, to contrive Clock-Work to go by a perpetual Motion ; but 'tis not to be done by Man ; and to lose his Labour, is the least Part of the Punishment he deserves, whose Pride carries him to equal the hidden Secrets of God. The *Eighth* Sphere, is that of the *fixed Stars*. All these Orbs are so transparent and clear, that we see through them all at once, but further, they say, our Sight cannot reach ; yet they add, that the *Ninth* Sphere, or Heaven, which they call the *2d* Moveable is brighter than the Sun, and call'd by some the *fiery Element*, or *Purgatory* ; yet by reason of its Distance, and the Weakness of our Sight, it cannot be discern'd. The *Tenth* they call the *Primum mobile*, or the first Mover, which they suppose to be as much brighter than the last mentioned, as that is thought to be brighter than the *Sun*. *Lastly*, the *Eleventh*,  
is

is the imperial Heavens, where God and his holy Angels are said to dwell; the great and only God whose Essence is of himself Eternally dwelling in that inaccessible Light which is brighter beyond all Comparison than all his glorious Works; therefore it is said, that there is no need of the Sun there to enlighten them; for that the Glory of God would quite overvanquish the Light and Brightness of the Sun, and make it seem as dark a Body there as the Earth is to us here, such is the Glory of God; of which Glory *Moses* had a Glimpse in the Mount as appears, for it made his *Face shine as the Sun*, tho he knew it not. Now, if he brought away so much Glory, by so short a View of God, and that on Earth too, think then with what Glory Men are invested that in Heaven enjoy the beatifick Vision.

And as for the *Creation of Angels*, it is very probable that there was the like Order observed in making the invisible World as was in the visible; and that on that 2<sup>d</sup> Day, not only the visible, but also the invisible Heavens, were Created; yet so, as both of them remained as it were unpolished or unfinished until the fourth Day; for then, as the outward Heavens were garnished with Stars, so might the inward and highest Heavens be beautified with Angels. This is pointed at in *Job*. chap. 38. Vers. 7. *Where wast thou, (saith the Lord to Job) when the Stars praised me, or Sang together, and all the Sons of Men shouted for Joy?* It being Evident, that when the Stars were made, the Angels also had then their Being, and rejoiced before God, which was but upon the 4<sup>th</sup> Day of the Creation; see *Gen.* 1 chap.

In the next place, I will say something of the admirable mutations of the Planets. And *First*, the great Conjunction of *Saturn and Jupiter* in *Leo*, in the  
Year



year 1682 is worthy consideration, it never happen'd before in the same Sign and Degree, and its suppos'd will it ever again; because if it shou'd, the World must continue 36000 Years from the Time of their meeting. It was a great Conjunction, and was preceded by a most dreadful Comet or blazing Star which appeared in the Year 1680. These too joyntly consider'd, we never have read of the like to have happened in any Age; therefore their Events will be the more stupendious and remarkable; for they seem to be the Signs or Tokens of a long Series of dismal Effects. They show the dreadful displeasure and just Anger of the Lord to be kindled against the wicked Inhabitants of the Earth: Therefore, the only Way to prevent the threatned, and it may be the impending Judgments that are due to prophane sinful Men, is earnestly to offer up Prayers & Supplications to the Father in the Name of Jesus Christ, to pardon and forgive us our manifold Offences in not observing his Commandments and Sabbaths, and give us new and stedfast Resolutions to do as we would be done by, and so become new Creatures, walking according to the elevated Paths of Virtue set forth in his written Word.

Many are of Opinion that the Day of Judgment is not far off, but before that come, the Gospel must be Preached to all Nations of the habitable World, so that then the *Jews* can have no excuse for their Ignorance, but be forc'd to acknowledge they have been fully admonished by Christ and his Teachers. The Truth must also be Persecuted and driven into the remote Islands as you may read in *Isaiah*; *At the latter end, the Isles shall fear my Name, saith the Lord*; which is, I believe fulfilled. Next observe the 29th of *Matthew*, when as Christ's Church or People

ple have endured that full Proportion of Affliction which he has appointed, immediately thereupon shall his last coming ensue.

There are many other Signs mentioned to precede his coming; *The Sun shall be darkned, and the Moon withdraw her Light*; the 3<sup>d</sup> part of the Stars shall fall; but most things are pass'd which were mentioned in the aforesaid chapter, only what is mentioned *Revelations 11. 15.* is expected to be the next. What was meant by the *Sun* is past, by Reason the Seven Churches, or People beyond Sea, long since fell off from the Light of the Gospel. By the *Sun*, is meant the *Gospel*; by the *Moon*, the *Hearers*; and the *Stars* signify the *Star-like Men* that shou'd teach the Truth thereof. Now we see the Gospel is to be much darkned, see *Rev. 9. 2, 3.* and he opened the bottomless Pit of Hell, from whence there arose such Fogs of misbelief and erroneous Doctrine, as that thereby the Light of the Gospel was much obscured; and there came out of this hellish Smoke swarms of *Sarazens* in the *East*, and superstitious abettors of Usurpation and Errours in the *West*, which wasted a great Part of the Church; and by the Sting and Poyson of their false Doctrine, had permission to *envenom* many in all Places, and make the Hearers to withdraw from the Truth & the Teachers thereof to fall from it, and teach Doctrines of their own Invention contrary to Scripture.

Now its said in the aforesaid chapter of *Matthew*, that when these things are fulfilled, then shall appear those glorious and bright Beams of Light and heavenly Splendor upon the very Act of Christ's coming, as it were the opening of the Heavens for his Descent, which will be unforeseen, so as no Man can fore-appoint or fore-expect the day: It will, as Lightning, be sudden and unlook'd for, which giveth no

warning



warning when it comes ; but in an Instant flasheth from the East to the West : For this we have Christ's Word, which cannot fail ; for tho' the Heavens and the Earth have their Time set when they shall pass away, yet his Word shall not pass away ; for *the Truth of my Word*, said he, *is Everlasting, and shall continue when the Frame of the World shall be dissolved.*

You have had already some Part of the signification of an Eclipse that will happen in the Year 1701 on the 24<sup>th</sup> of July, in the fore-noon, about 9 a clock, in that kingly Sign, call'd *Leo* : It will be worth your Observation ; for Authors say, it foreshews strange Afflictions to some Kings and great Men ; but to tell what it will produce, or rather foreshew, in particular, is beyond the Attempts of a modest Artist ; for 'tis only the Power of God to appoint the *how* and *when* of all things, according to his Pleasure : The Significations thereof may fall sooner then we expect ; nay, the End of all things may be nearer then we look for. Some are in hopes that the Power of God will be manifested in regulating religious Duties, by putting them into a better Posture and Method then they have been of late Years, in order to a thorow Reformation : And many are of Opinion, that God will send into the World some sweeping Distempers, whose Violence will be greatest among the *Turks*, *Antichristians*, and *Heathens*. As to the rest of its significations, you'll have elsewhere in this Treatise.

Others think, something may appear in order to the *Jews Conversion*, being now towards the 6000 Years of the Worlds Age ; and hence also they think that the most wonderful things of remark will appear before we arrive at the full period of the *Fiery Trygon* ; for all things they say, of greatest Note have

have hitherto happened, when *Saturn* and *Jupiter* were in Conjunction in *Sagitaris*, and what they portended by their last meeting in *Leo*, the royalist Sign of the *Fiery Trigon* is not yet fully come to pass, nor will it till 1802, by which time a wonderful Secret of God's divine Power will be made manifest; nay, before then there will be admirable Alterations and Changes in Religions, and in things relating thereto, in most Parts of the World, the like never before known in so short a Time as is that of 100 Years. The last great Comet and Conjunction of *Saturn* and *Jupiter* in *Leo*, together with this Eclipse, and many other Phænomena's of Nature, are all fore-runners not only of Changes in Religion, but also of strange Judgments which hang over the Heads of the wicked, and will suddenly fall upon them, if they do not in time set upon a Reformation of their Lives, and work out their Salvation with Fear and Trembling, and do Works worthy of Penance.

The aforesaid Things also signifie, that the true Christian Religion shall flourish and abound with all Happiness.

To conclude, I advise all Men not to search after the Knowledge of future Events, by inquiring of Spirits, Familiars, Witchés, and the like, since all such Ways are forbid by God; but let us consult *Moses* and the Prophets, wherein the other Practices are condemn'd. He that acts otherwise than God's Word directs, sins; nay, those that in any Case make use of Spirits to direct them, are by God's Word condemn'd to Death.

Therefore to begin with God's Word, and rely on him, and on his only Son our blessed Saviour, is the best Foundation for us to build upon; a Foundation on which to stand, is to be safe; from which to recede, is to fall.



As to Predictions in general, they are very doubtful and uncertain, since Men see but dimly into futurity, and all Men know, *hic Locus est lubricus*, this is a tickle Point wherein my Pen may soon slip, and yet as soon will some Men carp and censure, tho for the Multitude, whose Motto or Character is *Hosanna* to Day and *Crucifie* to morrow, such will deifie a Man that hits Right, but infinitely vilifie him if he mistake, when as the best of Men have in this kind err'd.

Upon this ground I take my trip, *Christo duce*, to defend some Blows. I shall, as under a safe guard shelter my self with the Opinions and suffrages of other more learned and pious Mens Judgments for what I write of this Nature, therefore let my Lines be esteemed their Propheisie, and not mine, if any will needs give them that Name.

And here I will give you an account of some prognosticks, showing indefinitely, that the Time of several remarkable Things is not far off; but to give you the Opinions of all that have writ about what I am going to speak of, would be too tedious.

The Antient Rabbies make appear, that strange Alterations and Changes will happen in the *Antient* of *Dayes*, as they call it, which probably is now a commencing; See *Zach. 14. 9.* where it is said, *The Lord shall be King over all the Earth*; that is, his over-Ruling and Powerful Word shall govern all Nations.

Truth is but one, of which the Lord is God, tho every different Sect and Party Challenge it to themselves, whether known by the Name of *Papists*, *Lutheran*, *Calvinist*, *Epistopalian*, *Presbyterian*, *Independent*, *Anabaptist*, *Quaker*, *Deist*, *Phylosophist*, *Turk*, *Jew*, or *Atheist*; but the time will shortly come wherein the Purity of the *Gospel* shall clearly be *Preached* up, which

is the only way of Truth, whereby God and his People shall be known, and Truth universally embrac'd.

Then according to what is promis'd in several Places, *God will take away the reproach of his People* ; as in other Things, so also in Religion. *This is in Gilgal the great, to roll away the reproach from Israel*. Likewise it's said, *Rev. 14. 1. 22. 4.* that the *Saints shall have the Name of their Fathers written in their fore-heads*, which signifies, that in those Dayes People shall be no more ashamed of their Christian Religion, than of their Faces ; that publick Profession and Imbracement of Christ shall not be despis'd. We know that of late Days even Governors did put all the reproachful Names upon God's People ; but the Time is at hand, when they shall be convinced of their Errours in so doing, and shall cherish the Saints, as knowing that they are the best Men, the chiefest Interest and Stay of Kingdoms.

Let the Consideration, dear Reader, of these Privileges make us endeavour to walk like them that shall see those times, when Men shall make it their chief Study to cleave to Christs holy Ordinances, and to serve him in Love and Unity, honouring them most that have most Holiness. Then shall all the Promises and Prophecies be fulfill'd ; then God's People shall have one God, one Faith, and one Baptism, and be known by one Name, *viz.* that of Christians, *1 Zeph. 3. 9.* They shall *serve the Lord with one Consent*, all having the same pure Thoughts and Opinion of the Scriptures ; so that then there will be an Union of Heads, an Union of Hearts, and an Union of Judgments, and consequently, an Union in the Practice of Piety and way of worshiping God ; then great will be the Oneness of Affections ; as it is in *Isa. 11. 13.* *The Envy of Ephraim*



*Ephraim shall depart : Ephraim shall not envy Judah, nor Judah vex Ephraim :* if so, then great will be the Union of all the Godly in their first Fruits, *Acts 4. 3. 2.* In short, the Liberty which is at present indulg'd by many People in their Opinions, is very destructive of a Reformation ; for all Men ought to be guided and governed by Scripture Rules.

Observe that Speech in the 90 *Psal.* at the *ver. 4.* concerning a *Thousand Years* and *one Day* ; the estimation of Men is, that the World may stand six Ages, before it endeth, and so the Ages as well as Years, may be compared to the six Days of weekly Labour ; and that the seventh Age shall begin at the Resurrection, as was figured in *Enoch*, the 7<sup>th</sup> from *Adam*, who died, not as did the 6<sup>th</sup>. before him ; *he was taken up into Heaven.* Unto this I assent as probable ; but that each Age should have a thousand Years, is still denied, the Scripture makes it appear thus. The *First* is, from the *Creation* to the *Flood* ; and this by *St. Peter* is called the *old World*, *2 Pet. 2. 5.* The *Second* is, from the *Flood* to *Abraham*, *Matth. chap. 1.* The *Third*, from *Abraham* to *David* ; The *Fourth*, from *David* to the *Captivity* ; The *Fifth*, from the *Captivity* to *Christ* ; The *Sixth*, is the Time after *Christ*, call'd in many Places of Scripture the last Age of the World, as in *Heb. chap. 1. 1.* *1 Pet. 1. 20.* *St. John 2. 18.* *Hebrews chap. 1. 1.* The *First* Age hath 1656 Years ; The *Second*, ( if we end it at the beginning of *Abrahams* Peregrination, and giving of the Promise ) hath 427 Years : The *Third*, ( if we end it at the Death of *Saul*, and Beginning of *David's* Kingdom after him ) containeth the Number of 866 Years : The *Fourth*, ( if we begin the Captivity in the first Year of *Nebuchadnezzar* ) hath 451 Years :

The *Fifth*, containeth the length both of the *Chaldeau*, *Persian*, and *Grecian* Monarchies, together with so much of *Roman* Greatness, as was past before Christ came into the World, amounting to the Number of 523 Years: The *Sixth* and last Age of the World, hath so many Years as are from the Time of Mans Redemption until now, and shall continue until the last Trumpet be blown, and *Surge Mortui, venite ad judicium*, be sounded in our Ears, 1 Cor. 15. 52. Revel. 10. 5. 6. for certainly when that times comes, pure Hearts shall prevail more than subtil Words, good Consciences better than full Purfes, because the Judge will not be deceived with Words, nor moved with Gifts; neither is it possible that any should avoid him, for all must be summoned to appear before him; whosoever shall deny this, he doth but betray his Misery, either because he wants God's Holy Word to be his rule, or else because he disdaineth to be rul'd by it.

Then we'll suppose if any had perfect Synchronismes of all things prophesied in the Revelations, and knew how to link them together, yet if they err'd in the true placing of the first Link, it would fall short, or else over shoot their period, for perhaps that which some take to be the apparent Time of the Worlds ending, may as well be taken for the Time wherein other Things prophesied shall be accomplished, in which Space of Time the sixth Vial is like to be poured upon the *Turks*, whose Plague is to be next after that of *Rome*, then there will be a Way made for the Enlargement of God's Church, and yet notwithstanding all this, I do preceive, that it is no easie Thing to find the real length of this last Age any long while before it endeth; therefore the best and only way is to watch, and to be

exer-



evermore ready for Death or Judgment, see *Luke* the 21. and 35. and 2 *Pet.* 3. 10. 1 *Thes.* 5. 2. *Revel.* 16. 15. *Psal.* 90.

Next I will give you the Opinion of *Johannes Jacobus Hamlinus*. This laborious and learned Author tells us that the End of all Things is at hand, and that betwixt the Years 1697 and 1859 most wonderful Things will come to pass; then shall God mitigate his Wrath, and then shall be fulfill'd the entire secular Week, or the double square Number of the Septenary of Years.

Then shall be the 1290 Days in the 12<sup>th</sup> chap. of *Dan.* accomplish'd, and the 1335 Years in ver. the 12<sup>th</sup> of the said chap. and then also, says he, will be the Change of the 6<sup>th</sup> and last great Day of the World, after which expected the 1000 Years Sabbath of Rest.

In the Close, he saith the several Accounts of the Age of the World, doth differ several hundreds of Years one from another, for which see *Scaligers* Cannon 277. &c.

As to the Circulations of the *Luminaries*, that of the Sun is 28 Years, in which Compass of Time, the Festivals and Days of the Week return into the same Order and Course they were before.

The Circulation of the Moon is the Space of 19 Years, in which Compass of Time, the new Moons return to the same Time as at the Beginning of the Circulation.

As to the 6000 Years so much talk'd of to be from the Worlds first Creation: according to some Accounts, the said 6000 Years expired in the Year 1655, others say it will not be expired till the Year 1736, and again some are of Opinion that it was expired in the Year 1694. And again, others say it

will not be expired till the Year 1859, but *Alsted* and other very learned Authors, represent it in this form as follows.

I	I	I
{ Three times 7 Mystical } { Characters signifies }	{ The threefold state } { of the Church, and }	{ The Kingdom } { of the Beast. }

2	2	2
{ The 7 Seals contain } { the time from the } { 35 year of Christ to } { the 606 year. }	{ for a time from the year } { of Christ 35, to the } { year 606, shews the } { beginning of }	{ the Antient } { Beast, or the } { primary } { solely. }

{ The 7 Trumpets from the year of } { Christ 606, to the year 1517, }	{ for times from the year } { 606, to the year 1517, }	{ alternative or vicissitudinaries, }
		{ two Ancient or Primary. }

3	3	3
{ The 7 Vials signifie } { from the year 1517 } { to the year 1694. }	{ happiness to en- } { crease on Earth } { for 1000 years. }	{ The 7 Trumpets and } { 7 Vials, happiness for } { ever in Heaven. }

4	4	4
{ besides half a } { time the An- } { cient Beast } { alive signifies }	{ from the year } { of Christ 1517 } { to the year } { 1694. }	{ when the flourishing of } { Godliness began, and will } { continue till the day of } { Judgment. }

Some think the End of the World by this Reckoning may happen in the Year 1735, or 1866.

Now our Saviour confirms this Discourse by his Prognosticks in the 24<sup>th</sup> of *Matthew*, which agree with the 3<sup>d</sup> Chapter of *Joel*, and the 15<sup>th</sup> Verse; and both point out the End of the World, of which End, our Saviour has declared many Signs and Tokens in several Places. Many think that all things are already fulfill'd, except what is to happen in the 1000 Years Reign; for what follows next, see *Isa.* the 11, 6. *Then there shall be Peace betwixt Man and Man,*



*Man, and among all Creatures in the great Year of Jubile :* which shews, that all true Believers shall freely and plentifully enjoy all good Things of God, see *Isai.* the 34 and 35. Chap. and Ver. the 15<sup>th</sup>. where its thus said, *Then the Eyes of the blind shall be opened, and the Deaf Ear unstop'd :* So that Multitudes upon Multitudes will surely be brought into the right Way of worshipping God before the ultimate Day of Judgement cometh.

Or the Course of things perhaps may fall thus, first what is exprest *Isa.* the 2. 34.

Then what is foretold in the 34<sup>th</sup> of *Jer.*

Then that in the 2<sup>d</sup> of *Dan.* 4.

In the last 1000 Years there will nothing but Piety abound, see *Romans* 14. 17. where you are informed that the Kingdom of God is *Righteousness, Peace, and Joy of the Holy Ghost*, and in *Isa.* the 6. 21. 'tis said, *The People shall be all righteous*, and *Rev.* 12. the *Voice of the Trumpet from Heaven*, saying, the *Tabernacle of God is with Men*. And in *Isa.* 2. 11. 'tis said, *The Lord alone shall be exalted in that Day*; which is meant of the 1000 Years, which is with the Lord as one Day. Peruse the 3<sup>d</sup> Chapter of *Joel* from the 14<sup>th</sup> Ver. to the End.

Infine, you see the learned think the End of the World is at hand, which if so, it behoves every one of us not to stand gazing upon Eclipses, nor to spend time about their Signification, nor yet to be over careful and solicitous about the Affairs of this World; but rather to fall upon the speedy Reformation of our Lives, whereby we may be worthy to meet the Lord at his coming. Let us keep our selves upon the Watch, looking for his sudden appearance, which is at Hand, even at the Door, *Even so come Lord Jesus, come quickly*, Amen. Till then let all Men observe and do according to this Rule.

*Sacerdotes doceant, Magistratus defendat, & prote-  
gat, & Agricola colat Agrum, reliqui verò quod pro-  
dest, pro anima & corporis Utilitate, ad conservandam  
Societatem humanam faciant, ita vovet*

David Irish.

That is,

Let the Priests teach, let the Magistrate defend  
and protect, let the Husbandman till the Ground,  
and let others do that which is profitable to the  
Conservation of humane Society, for the good of  
their Souls and Bodies, thus wisheth

*David Irish.*

Beware that you do not attribute more to the Hea-  
vens, than to him that made them; or more to the  
Servants, then to the Master; nor yet trust nor rely  
upon them, as many do, daring not to take a Journey,  
or begin any Work, or speak with a Friend, without  
a needless Consultation with the Stars; and thus they  
err superstitiously, and doat about they know not  
what. Also know, that the observing of these Signs  
must not be mixt with Magical Spels, as *Charmers* do,  
when instead of using, they come to abusing the Stars  
in the Sky, as well as the Herbs on the Earth. They  
were neither of them made to be abused by such  
damn'd or forbidden Practices, which pass beyond  
the Bounds of what is Warrantable. This I urge,  
to let you know that the Stars were never made to  
justifie the dangerous Practices of wicked Impo-  
stors, nor to give Answer to the causeless curiosi-  
ties of superstitious Demanders; for neither in sound  
Phylosophy, nor in the holy Word of written Ve-  
rity, can there be any Succor found for such Devises;  
therefore such Pretenders to *Astrology* were men-  
tioned among the *Magicians* in King *Pharoah's* time;  
Neither do I take them to be wise Men that make  
use



use of such for finding of things lost, which judge by horary Questions, which neither *Ptolomy*, nor those of the best Judgment, do use; they that are not void of Religion may make use of Elections agreeing to the Radix of the Nativity, by which they may understand more or less of what may happen. *Abraham* was skilled in *Astrology*, but yet fell short of the full knowledge of the Stars, as you may understand by what God spake unto him, *Canst thou number the Stars?*

And *Abraham* taught it the *Egyptians*, but in process of time they fell from the right use thereof, practicing contrary to the true Rules; he taught *Moses* the same Art, as you may understand in Holy Writ; but *Moses* being inspired with the most High, Theologized their *Astrology*; that is, he relied more on God than the Stars: he thereby overcame the *Magicians*, who practised such diabolical Arts, perhaps under the Pretence of being skill'd in *Astrology*.

Every thing which God created here below doth declare his handy Work, as well as the Heavens, which doth foretel strange Things by prodigious Signs; as *Comets*, *new-Stars*, *great Eclipses* and *Conjunctions*; these are accounted the Oracles of God, such are undoubtedly Tokens of Gods Justice on the Wicked, the which Threatens sundry Calamities to the World, when ever they appear: I shall not need to meddle farther, for (notwithstanding these Difficulties) it is manifest, that the Signs of Heaven may be in some measure understood, God Almighty having both set and foreseen the Course of Nature long before, and doth now uphold it by his Providence, instrumentally to perform his Will: therefore the Stars are no malicious Agents, voluntarily

tarily striving to do Mischief to the World, but  
 rather such as do harmlesly send down their natu-  
 ral Influences unto the Universe; and had it been  
 that Man had not fallen, their Influences in him  
 had been no Influences; the Evil proceeds from  
 the Nature of Man, who lost his first Purity and  
 Strength of Will, in yielding to that which was  
 forbidden; therefore it comes not from the Stars  
 but from our selves; we ought to consider what ex-  
 cellency of Condition our humane Nature hath lost  
 we cannot say, the Stars are causes of our Sins, our  
 Will is the principal Cause thereof, which was  
 first Created in perfect Liberty, which had Power  
 to withstand, even as still it ought to refrain at  
 inordinate Inclination, seeing it was the fall of our  
 first Parents which induced this Disproportion be-  
 tween our Nature and the Influences of the Stars.  
 Then consider where the Fault resteth, namely, in  
 our selves; shall any say the Physicians Medicines  
 sins by reason it restores a diseased Body, by reason  
 when restored, he lusts after the forbidden Fruit.  
 No; 'tis his own Inclination that's the Cause of his  
 Lust, and not the Physick; even so it is by the Stars  
 Power, as hath been declared; therefore no *Chaldean*  
*Fate* is to be feared, in which regard I hope  
 never to be afraid of the Signs of Heaven, relying  
 wholly on *God's Grace which is sufficient for me.*

It's the Opinion of some Phylosophers, that God  
 made the Light that caus'd the Sun and other Lumi-  
 naries on the first Day; so Christ arose from Death  
 the first day of the week, and *he is the true Light which*  
*lighteth every one that cometh into the World;* Of which  
 Light if we have no Portion, then of all Creatures  
 Man is the most miserable; and as it was before  
 Man was made, so shall it be after he is dissolved:



for then, as the Prophet speaketh, *the Sun shall no more be thy Light by Day, neither the Moon give light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory:* This is an Emblem, how God will one Day gather his Elect from all the Coasts of Heaven to the participation of one Glory, *2 Cor. 4. 6. and Eph. 5. 8.* God made the Light for our mortal Journey on Earth, himself is the Light of our abode in Heaven, where he doth manifest his Glory.

The Sun and Moons power is to thrust forth the Fruits of the Earth, *Hosea 2. 21.* and in *Deut.* the 33. chap. and 14. ver. there you may understand that the Vegetations of the Fruits of the Earth depends upon the Constellations of the whole Heavens. What was meant concerning the Stars in *Genesis*, you have elsewhere, therefore omitted here; so I leave the Event of their Signs, as well as Seasons, for *Days, and for Years*, as they were, and will be unto the Worlds End, as you may read in 8 chap. of *Gen. 22. ver.* We call the Seasons *Spring, Summer, Autumn, and Winter, &c.* and as to the Moons Influence, it is admired by all, that at the Spring of the Year it causeth greater Tides than at other Times of the Year. The Moon undoubtedly, as appears by its after changing, is a Token of Mans Increase and Decrease, as well as the Change of Worldly Affairs. God turneth Man to Destruction, and then he saith, *Turn again, ye Children of Men, &c.* as the *Psalmist* saith, *No good Thing shall be withheld from them who live a godly Life,* *Psalm. 84.*  
12.

I advise every one to put their trust in God, and not to fear the Stars, or strange Sights seen in the Heavens, for by so doing, and by the fervent Prayer  
of

of Holy Men, their dreadful Portents may be availed; and this is the right Way to Theologize and Astrology, for if God give a Heart Power to pray as it ought, doubtless, he will grant its Pious Petition. Do not then as some did of old, oftner consult *Astrologers* than the living God by Prayer; but be diligent to keep Gods Commandments as the Stars do, who observe the Course he appointed them. The Stars *agunt non cogunt*, they compel not any to Evil, for 'tis the wicked, that by neglecting their Duties, pull on their own Heads the Judgments which God by the Stars sometimes in Mercy foreshows; let us hearken to the Comfortable words of our Blessed Saviour, who says, *That whatever we ask of God in his Name shall be granted*; but I never read that any thing was to be obtained by observing the Planets, our Saviours predictions, as all so all the Prophecies in the Bible are true, but in no Place of the Sacred Pages is there any Mention of the Stars having such power as *Astrologers* ascribe to them; some good Men indeed have made this Comment upon the heavenly Bodies, *viz.* That the Stars represent the Star-like Teachers of the Word, the Sun the Gospel, and the Moon the Hearers.

A Star indeed did appear at our Saviours Nativity to the wise Men, which signified to them the Birth of some great Prince; but from this *Astrologers* can draw nothing to countenance their judicial Astrology, for 'twas such a Star as was never seen before, it appeared low and moved as the wise Men follow'd it; so that its Situation and Motion was far unlike those of other Planets, it went (as we read) before them till it became vertical to the Place where our Saviour lay in the Manger, and then stood still and moved no farther. I never heard of  
any



ny Star that in this sort was a Guide to Travellers, his excepted, 'tis true other Stars are Guides to Sailors, who by them find out what Latitude they are in. To conclude, this Star was in all its Circumstances miraculous while it appeared, and in the End it shot or seem'd to fall where our Saviour was, and since then never appear'd.

As little does the *Eclipse of the Sun*, which appear'd at our Saviours Passion, make for the Stargazing Science, and therefore I say no more of it.

'Tis certain God forewarns Sinners of impending Judgments by Signs and Wonders in the Heavens, but bids his just and faithful Servants not fear any such Apparitions: and let this suffice you that do not intend to practice *Astrology*, or make *Almanacks*, or otherwise get Money by the Art, by *Calculating Nativities*: And you that go to *Astrologers* to know your Fortunes Sin, in being too inquisitive into your Destiny. Mind not *Astrology*, but put your Trust in God, and serve him, and all Things will do the better, for whatever befalls us, comes by Gods Permission, and not by Starry Influences; for *ſi Scriptura Sacra, & ipſe Deus, ſint nobiſcum, quiſ contra noſ*; if the Scripture, and God himſelf be for us, who can be againſt us. The deſtroying Angel did not hurt the righteous *Iſraelites*, nor did the Lightning and Thunder in *Moſes's* Time, which was ſent to know Gods Power, and not the Force of Stars; therefore Thunder is ſaid to be the *Voice of God*, which calls forgetful Mortals to the Remembrance of their Duties.

As to *Eclipses* they are natural and uſual; therefore they cannot cauſe any thing more than what is uſual. The *Aſtrologers* ſay otherwiſe; Let us only mind this *laſt Eclipse*, which *Aſtrologers* ſaid wou'd corrupt the

the Air, cause Pestilential Distempers, and Scarcity of all Things, and produce Discord among great Men ; yet, God be prais'd, hitherto we enjoy Health, Peace and Plenty, beyond all Expectation, or what hath been some Years past. Also in the Year 1700 on the 24<sup>th</sup> of July, will be a very great *Eclipse* of the *Sun*, about 9 in the Morning, in *Leo*, a Kingly Sign. This they (*Astrologers* I mean) pretend will cause the Death of some eminent Prince, Scarceness of Bread, and other Provisions ; many Troubles, and Disturbances among great Men ; Alterations in Church Governments, hatred among the Clergy, and such Discords as may cause one Man to Slaughter an other, in some Parts of the World. This is what they say, yet I hope these things will not fall among us, especially, if towards an Universal Reformation, every one would thoroughly Reformat himself.

Some its probable may act strange things contrary to the Laws of God and this Realm, and then by double guilt, hide their notorious Actions, and diligently deceive the World, but in time they will not only have their Crimes Published to the World, but also Punished, which Punishment, if not by Repentance prevented, will prove as fatal as lasting, and will be so lasting, that it will be everlasting : Therefore, trust in the living Lord, and not in flights and shifts, nor in the Influence of the Stars.

*Noah's* Name was Prophetically given him, to foretell the Comfort that should come to the Church by him ; the Stars never gave such Prognosticks ; for at the Flood the Earth was purged of the Churches Enemies, the like to which the Apostle in a way of Parallel in the 2 *Pet.* 3. 10. mentioning that Purgation by Water infers an other Purgation by Fire



and as *Noah* and his Family were preserved from the Deluge, by being lift up above the Water in the Ark, so shall the Saints at the Conflagration be lifted up in the Clouds unto their Ark Christ, to be so preserved from the Deluge of Fire, wherein the wicked will be consumed, and the godly enjoy their Millenary Sabbath of Rest; and now let's suppose that the Motion of the heavenly Orbs, together with the Planets and fixed Stars, will cease for the greater Glory of this Sabbath of Rest, seeing that all Motion is for Rest, which these heavenly Bodies never had since the Creation, whilst the Plants have had theirs in the Winter, the Sons of Men in the Night, and on the Seventh day, and also in the Grave, and the wild Beasts Rest when they please.

Let us, I say, suppose the World at this last Sabbath will be thus, and it will follow, that as the World began in the first Creation with an extraordinary Light, from thence it is called, *God's Eldest Daughter*, or the first *distinguished Creature*, where-with the Lord deck'd the World as with a Garment; so we see God's good works appear beginning with Light, proceeding to shew forth his exceeding Glory, so at its End, in the New Creation, there will be a Supernatural Light; for as Christ himself promiseth his Coming shall be as Lightning shining from East to West, yea, with great Glory. Nor can it be doubted, but that Christ's Holy Body will be Circled with Rayse of Light, more Transcendent than those of the Sun, and this Blessed State of Light and Glory, will for ever make glad the hearts of all that are in God's Ark Christ Jesus; and then in those days will be the great Restauration or Restitution, which by the Scripture is called *a Creation*.

And

And here let me ask, why *Restoration* or *Restoration* is called *Creation*, surely because of its great Likeness ( if not Sameness ) with the first *Creation* for as the first *Creation*, viz. of the *Chaos*, was nothing such, nothing so, or no such thing, as in which it was Created ; so at the *New Creation*, the World shall be as it were turn'd into a *Chaos* of *Confusion*, all things shall fall into disorder, and be in a deplorable Condition ; Men shall be stript of Humanity, and invested with Cruelty and Barbarity, in which the Earth shall abound with such unparalleled troubles as our Saviour describes, *Matth. 24.* and 'tis so even now in that Land of *Judea*. Again, the first *Creation of Light, Life, Beauty, &c.* was from a *Chaos* so at the second *Creation*, Christ shall ( out of the Precedent Confusions ) Create a glorious World Rich in *Light, Life, and Beauty* ; he will renew all things, as we find it in many Prophecies, *Hosea 3. 4.* *Dan. 12.* *Matth. 24.* and in other places, Christ shall 'tis said, restore all things in the most desolate and miserable times ; and this will be at the time of his Second Coming, which time the Scriptures declare to be unknown, not only to Men, but to the very Angels, and even to Christ himself as Man, *Mark 13. 32.* yet many have endeavoured to make that date known, some saying it ( I mean Christ's Thousand Years Reign, which with him is but as one day ) will begin in the Year 1702, some in 1802, or thereabouts, but in Truth, 'tis not possible to tell the Year exactly it will commence, for tho' we should pitch on any one Account, yet might we miss at least some Years ; for my part, I shall only relate what is most probable in this affair, as I have Collected from the Antient *Rabines*, and they allow the World only 6000 Years, viz. The first 2000 was, say they, the



void or empty Time call'd so, because *Moses's* Law was not then revealed. The Second 2000 was the Time of the Law. The Third 2000 are the Days of the *Messiah*, or of the Gospel, at the End of which Term the *Messiah* will come again, at which Time all wicked and impenitent Sinners will be put into everlasting Torments, *Rev.* 20. 7. but whether he will come at the beginning, middle, or latter End of the 7000 Years no Man knows. Some say the 6000 Years of the Worlds age will not be expired till 1859; but all agree that in this fiery Trygon, there will be very great Changes in the whole World, but especially say *Astrologers* in 1702. 1722. 1742. 1762. 1782. 1802. At which Time the fiery Trygon Ends. But in 1859. 2000. 2198, and 2397, *Astrologers* say, in those Years, if the World continue so long, will be the greatest Changes that ever were since the Creation; upon the whole, it is not to be doubted, but in the 7000 Year will be the greatest Change that ever was since the Beginning; and all learned Men expect the Resurrection in that Year call'd Christs Thousand Year Reign, when all will be changed, both the living and the dead, whenever it happens, and no Man knows how soon it may be.

I have shewed already the several Ways of Christs coming, and how he will appear in the Clouds, that all Men, but especially the *Jews*, may look upon him whom they had pierced, and many other ways spitefully used and abused; but there I say, that besides this, 'tis probable that before the Beginning of the 1000 Years we so oft speak of, he will appear to the *Jews* as he did to *Paul*, when he call'd to him saying, *Paul, Paul* &c. *Paul* reply'd, *who art thou Lord*, and Christ answered, *I am Jesus whom thou persecutest*: *Paul* then demanded, *Lo! what wilt thou*  
E
have

have me to do? Jesus reply'd, *arise, go into the City, and it shall be told thee, Acts 9th.* Then Christ in a Vision spoke to *Ananias* to go to *Paul*, *Ananias* objects, and Christ answers, at last he goes and speaks to *Paul* thus, *Putting his hand upon him, Brother Paul, the Lord, even Jesus, that appeared unto thee on the way, &c.* In like manner it's thought he may appear again before the ultimate Day of Judgment to the *Jews*; for that must be a sudden Business, *Isa. 66. 8.* as a Nation born at once, as *Pauls* Conversion by Christ's Appearance in the Clouds was the first Fruits, it may intimate unto us, how Christ will convert the *Jews* before the last Day of Judgment comes, *1 Tim. ii. 16.* read this Place.

Many Writers of former as well as of this present Age, have published many Things concerning *Elias* the Artist, who is to come of the *Lyon* of the *North*, and is near at hand, they speak also of a fourth *Northern Monarchy*, of a great Reformation of the Conversion of the *Jews*, &c. They likewise set forth that the pure Gospel shall be preached all over *America* before the End of the World; that the Reformation of the *East* and *South* draw on, and that some famous Emperour will grant Liberty of Religion to all Professors of the Name of the holy Trinity, and perform some great Matter in the World for the Glory of God, for the building up of his Church, and for the downfall of Antichrist; such as would know more of these Things may read *John Debricius*, a notable Treatise Printed 1612. and entituled *The Interpreter of Times* wherein, both out of the holy Scripture, and from the new Star which happened in the Year 1604, and from the great Conjunctions of the Planets, many things are discover'd concerning the Reformation and future



future Happiness of the Church. And I believe as a certain Truth, that there is yet such a glorious Time to come before the ultimate Day of the general Judgment. Nay, the very Heathens, *Mahometans*, *Sarazens*, and *Turks*, as we may understand in their *Alcoran*, have a glimmering Light of the glorious State of the Times we speak of. But since there are several Accounts, we cannot tell which to pitch on for sure footing, the same may be said of Antichrists Beginning to reign. Some will have it that he began about the Time of *Julian* the Apostate in the Year 360; who gave License to the *Jews* to rebuild their Temple and renew their *Jewish* Worship, but they were soon affronted by the special Hand of God, who sent a terrible Earthquake in the Night which destroy'd all their Work, their Tools were burnt by sudden Fire sent from Heaven, and then was fulfill'd what our blessed Saviour foretold concerning the Temple, that one stone should not be left upon another; then was the Time when it was turn'd upside down, and the Place rendered unfit to build on any more. The Troubles of the Church some say will not end till the Year 1859, and so long it's thought the Church must remain in the Wilderness, typify'd by the Woman in Labour, thrown thither by the Dragon, by this Account it will be 159 Years before the downfall of Antichrist; the Beast whose Duration was signified by *Daniel's* 1260 Days, which is understood for so many Years, and St. *Jelms* Time, and Times, and half a Time, a Year, Years, and half a Year, was ended in the Year 1694, as many thought by this Account the beginning of the 1000 Years of Christs Reign will be about 199 Years hence, which is the longest of all the Periods of Apocapliptical Commentators of the 3 Times 7 mystical Characters

Characters representing the Duration of Antichrist, at the End of which, is expected the Sabatical 7000 Years of Rest, or the ultimate Day of Judgment.

To open this Account plainer, observe the Time of the coming in of the *Longobards* into *Italy*, then began the evident and open State of the Popes Grandeur and Kingdom; then began the Papal Power to augment, then began *Gregory* the Pope to deform the Church, and in the Year 600 after Christs Ascension were the Images of Saints set up in Temples, and then the Pope commanded a Litany for the Invocation of Saints, and about that Time the Pope contended about the Primacy of being head Bishop, and was made universal Bishop by *Phocas*, and then was the Primacy over all Churches confirm'd to the Church of *Rome*; then the Pope sent forth his Emisaries for the subjecting of the People of Christendom unto his papal Authority, then he begun in open Council to authorize the worshiping of Images and the Invocation of Saints, maintaining the same by constant Persecution. Then also the Pope began to exercise his Power over Kings and Emperours untill such time as he had utterly cast them out of *Italy*, and establish'd his own Kingdom; and so the Usurpations was carry'd on by his followers, Popes of *Rome*. In the Year 1370 flourished *Wicklif* whom the Pope nam'd the Prince of *Hereticks*, and persecuted him, and we still daily hear from foreign Parts of the Popes persecuting of poor Protestants by banishments and other ways, and this his Antichristian Cruelty, may endure till the Year 1855 at which Time it will End and Christs Reign Begin.

But to return to *Astrologers*, I say, if as they confess the Heavens make not their Revolution but in



36000 Years, and the Planets and Stars never were all in the same Places at two different Times since the Creation; it is not in the least probable that they can have any Certainty in their Predictions or Rules, since they want Experience to found Truth upon in this affair, and consequently, they cannot tell when the Stars will cause (if they really were the Causes of Things) the Alteration of Church Government, Weather, corrupt Air, Plague, Wars, Famine, &c. Yet these and other things they Predict from the Conjunction of *Saturn* and *Jupiter* in *Aries*, which never did happen in that Sign twice, in the same manner assisted with the Rayes of the other Planets, nor perhaps ever will. They will not tell us that only *Saturn* and *Jupiter* act, nor that their Authority is so arbitrary that it cannot be withstood by the benigne Rayes of the other Planets, and yet they will tell us what they will cause, which is just as Reasonable as 'tis for a Phylician to say, that four simples equally strong in their kinds and all of different Qualities, should have the same Effect when put together, as they would have taken singly or only two of them.

Thus you see, if it were granted, that the Stars are the Causes of all sublunary Alterations, how difficult, if not impossible, it is to guess aright at future Events by them.

Hence it is vain what *Astrologers* alleadge, saying, that after such and such Configurations, such and such Things commonly happen,

As for Example, that the first Conjunction of *Saturn* and *Jupiter* in the fiery triplicity, happened 6 Years after the Creation, and then *Cain* slew *Abel*.

The Second Conjunction in the said Trygon was 94 Years and 8 Months after the first, which hap-

pened in the Days of *Enoch* and *Matheusalah*. After this their Third meeting was 794 Years and two Months, which was about *Noah's Flood*; and thus they go on telling what happened after each Conjunction, as if these Conjunctions were the sole Cause of all great Events, tho' the Events be of never such different Natures, which is ridiculous to any serious Considerer.

But 1702 they reckon will give beginning to great Changes, for that *Saturn* and *Jupiter* meet then in the first Sign of the *Zodiac*, in the first Sign of the fiery *Trygon*, in the ascendant of the World, in the Horoscope of *England*, and lastly in the Place wherein the Sun and Moon were at the Creation, but little Credit is to be given to what they say.

Yet I believe that in Time you will hear of a Man endued with *Elias's* Spirit, who will proclaim the Truth of the Gospel to the *Jews*, who will be a precursor of Christs Second coming, as *St. John Baptist* was of his first; this Man will be the Messenger to inform the World of Christs appearing in Glory and Power, to sound the last Seventh Trumpet for the raising his Saints to reign with him a Thousand Years on Earth, to reclaim all from Vice, and put down all earthly Powers under his Feet &c.

Then follows a new Creation mentioned, *Revel.* 21. 1. 2 *Pet.* 3. 11, 12, 13. *Isa.* 65. 17. 2 *Cor.* 12. 2. with the Creation of this World there will be built a new *Jerusalem*, *Rev.* 21, 2. The Holy City *Jerusalem* coming down from God out of Heaven. The Inhabitants of this new World and new *Jerusalem*, will be no less than as new created, for Sinners will turn to the Lord, and the *Jews* will be converted, as the Preperation to this new State, and forsake their long and obstinate disbelief.



I have shew'd before that a Resurrection is a Creation, and the Scriptures compare the Conversion of the *Jews* to a Resurrection, *Ezek.* 37. 5. &c. *Dan.* 12. 2. *Rom.* 11. 15. In all which Places, the Call of the *Jews* is Metaphorically called a Resurrection, for 'tis a rising from spiritual Death to spiritual Life, from Sin to Grace, and from civil Bondage to civil Liberty.

Then there is a Physical Resurrection of all the deceased Saints, *Rev.* 20. 4. And a Physical Mutation of the living Saints, *1 Cor.* 15. 51, 52. So that as the Apostle saith in that Chapter, Ver. 44<sup>th</sup>. and *Phil.* 3. 21. *They shall have spiritual Bodies (needing neither Meat nor Drink) made like Christ's glorious Body;* and this cannot be counted less than a Creation, to change Flesh and Blood into Beings more glorious than the Sun. The Trumpet, 'tis said, shall sound, and the Dead shall be raised incorruptible, *viz.* never to die any more, and we shall be changed, *viz.* in the same Moment, *Rev.* 21. 23. It is said there shall be no need of Sun nor of Moon in the new *Jerusalem*, the Reason is, because God and the Lamb shall enlighten it, tho' at the same time, as 'tis said, *Isa.* 30. 26. *The Light of the Moon shall then be as the Light of the Sun, and the Light of the Sun seven Fold,* yet the Lord alone will enlighten his Church, so that there will be no Nights and Days, *Isa.* 60. 19. then all the Lords Servants will truly serve him, (which sure must be by Meditation,) and they shall see his Face, so that their Meditation and Contemplation of God shall be in a continual Vision of God. Glorious Sightings cause Meditation, and Meditation takes in the glorious Representations.

As God who never dethrown'd himself, is enthrown'd in the uppermost Heaven, commonly call'd

*Imperial*, so Mans Soul, the Breath of God, is said to be plac'd in the chiefest and choicest Parts of his Body, namely, in his Heart and Brain, and whatever pernicious Instrument or Humour comes nigh Mans Spirit, it takes its flight to him that gave it, for it will not suffer any thing hurtful to come where it is seated ; if any such does, the Soul immediately takes its flight and leaves the Body, even as it was at first, a Lump of Clay, tho' like a Man; yet it will turn to Earth as it was at first ; and as in the End every Thing returns to its Centre, so the Soul of Man, according to God's Decree, returns to him, God, that gave it. Uncleanness and God are incompatible things, therefore no unclean Being can approach the divine Presence, therefore hath he wrapt himself up in those upper Heavens where no defiled thing can come. None but Angels, and the Pure unspotted Spirits of the Just, made perfect in Christ, can gain Admittance into the meanest of his heavenly Mansions. Mans Spirit, as is said, is chiefly Seated in the Heart and Brain, yet in an invisible and almost unconceivable manner, it is all in all, and all in every Part of the Body.

Man is call'd a little World, in which his Soul resembles God, who is spiritually in every Part and Corner of the great World, as the Soul is in the lesser; now, tho' the Glory of God is chiefly seen in the Heavens, yet a Glimps thereof may be seen in every thing on Earth ; for Example in Flowers, whose natural Beauties far surpass the outmost Efforts of Art.

God's Glory then is chiefly in Heaven, but his Mercies are eminent on the Earth, in redeeming, calling and pardoning Sinners, and then keeping them from Sin for ever. And his Justice appears in Hell, torturing and tormenting fal'n Angels, and the Spirits



of disobedient Sinners ; and thus God's Mercy and Justice, like himself, remains for ever.

The Saints shall have the Word for Inspiration, *Rev.* 22. 14. 19. and Admiration, they shall see all revealed and all fulfilled, and be taught of God all Things, so that their *Joshua*, *scilicet* Jesus, shall say to them according to their Experience, nothing hath failed of all that God hath spoken ; and then the Worship of the Mind shall be without Irksomness, so full of Grace, that all acting of Grace shall be Heavenly ease into all Sweetness.

All Prophecies relating to the best of times of the Saints Welfare shall be then fulfilled, the Saints shall not have those Things only in Types, Visions, or Knowledge, but in Possession and happy Enjoyment.

The *Revelations* is the sum of all the Prophets, this is declared to St. *John* by Christ, *Rev.* 1. 'Tis called a sealed Book which Christ must open, *Rev.* 5. this opening is by the Events, *Rev.* 6. &c. which will be compleatly done in this visible glorious time of the Church, *Christ is the yea and amen of all the Promises*, 2 *Cor.* 1. 20. Therefore when he appears again, all will appear fulfilled, he is the Beginning Means and End of the all Perfection we shall enjoy. In Eternity Man is as happy the first Moment as ten thousand Years after, and will last in that State for ever and ever, *Heb.* 7. *Isa.* 2. and *Isa.* 57. 19. *Dan.* 12. 2, 3, 4. This will be in the great Year of *Jubile* when Men shall enjoy Christ, who is the first and the last, the Tree of Life, all will enjoy him fully, and the Gates of the Church will be always open for all, (I mean) Saints to enter ; thus Christ makes his Preface, *Rev.* 1. 17. to the glorious Catastrophe, *Rev.* 20. 4. &c. to the End of the Bible.

Now

Now the Substance of all Eternity is entred upon, Christ the everlasting Father, the eternal God, the everlasting Spirit and Covenant, will, as I have oft said, appear in a perpetuated Stability of all perfect Glory to all the Elect; *Magog* shall not interrupt, but occasionally promote the Churches eternal Bliss. Therefore, let not our Hearts be unstable in Hope, nor our Affections unstable in Love, nor our Judgments be unstable in Principles, nor our Practice be unstable in Duties and Ordinances; let us avoid the Folly of the foolish Virgins, let us remember the good Precepts and Promises of Christ; and provide for his coming (now at Hand) *Rev. 22.*

*7. 11, 12, 13, 14, 15, 16, 17. ver. 7th, I come quickly; blessed is he that keepeth the Sayings of this Prophecie. ver. 11. Let him that is righteous be righteous still. 12.. Behold I come quickly, and my Reward is with me. I am Alpha and Omega, &c. I make no other End or Beginning, but Happiness in and with me. 14th, Blessed are they that keep his Commandments, that they may eat of the Tree of Life, and enter the Gates of the City of the Church, without shall be Dogs, they that are found out of it shall go for Dogs. 16th, I Jesus have sent my Angel to testify these things to the Church. 20th, He that testifieth these things, saith, shurely I come quickly. Then John concludes, Come, Lord Jesus, come quickly.*

Soli Deo Laus, Honor Gloria.



## *Of the Immutability of God, and of Decency in his Worship.*

**Y**OU have been given to understand, that God was the first of Beings ; for 'tis said, *Before all other things were he was* : Now, I think it fit to assert, That God never Unthron'd himself in doing any thing he is said to have done : for Example, when he made the World, he only spoke the Word, and it was done ; after the World's Creation, he effected many things by his Messengers the Angels, who acted by his Command and Power : Many things he effects in us by way of Inspiration ; let none therefore think when it is said, God did any wonderful thing here, that God Unthron'd himself to come down from Heaven to perform it, but that he did it by his Word, or by some other Secret and Sacred way suitable to his Majesty ; after this manner he Breath'd the Spirit of Life into *Adam*, himself still sitting upon his Heavenly Throne ; nor must we think that God Dethron'd himself when *Adam* heard his Voice in the Garden of *Eden*, nor when he is said to make Coats of Skins, nor when it is said *Noah* walked with God ; nor must we think that God will Unthrone himself at the Day of Judgment, for Judging the World will be the work of our Blessed Saviour ; nor yet when he makes all things New, as we read of a New Heaven, and a New Earth, no, the Imperial Heavens where his Throne is at this present, ever was, and ever will be without Alteration, only those Heavens and Earth which we now see, will be made better than now they are, and his People who are, and will

will then be Renewed by his Word, will for ever live a holy life with God in everlasting Bliss: Neither did God Unthrone himself when he talk'd with *Moses* in the Mount; nor when he was in the Ark; nor when his Voice came from his Dove-like Messenger at our Saviours Baptism in the River *Jordan*: *Adam* likewise heard God's Voice, and was afraid, and hid himself, but there was no hiding himself from the Presence of the Lord, from whose All-seeing Eye nothing can be Concealed; even so, our Blessed Saviour, after he was Ascended up into Heaven, call'd to *Paul*, and *Paul* as well as *Adam*, knew he had Transgressed the Commands of God: 'Tis not such a Call as these two Saints had which we expect in order to the Conversion of the *Jews*, for God now only speaks to us by his written Word, which, if we do not as well hearken to, nay, more than to his Voice delivered to us by his Messengers the Angels, we shall one day hear a dreadful Sentence pronounc'd against us; nay, we must only adhere to the Dictates of his Written Word, and act according to them.

Now, they tell us, we must humble our selves when we make our requests unto God, by our Petitioning Prayers: God is All-sufficient to Relieve our Wants; therefore there is no need of making Intercession to the Saints departed: No, we must be lowly and meek, and offer our Prayers to God only in Christ's Name, if we expect to obtain our requests from his Bounty. If ever we expect to come into God's favour, we must do our Duty of Prayer and Worship with great reverence of Body and sincerity of Mind; then how dare any sit to hear the Divine Word delivered by his Messengers with Hats on their Heads; for it is written, *Whoever do's offer Prayers or Praises to God with cover'd Heads, dishonoureth God*: And tell me,



me, I pray, can we do less in his Presence, who is all Majesty, than vouchsafe so small a Testimony of our Humility. *Moses* was bid to put off his Shoes when he came into God's Presence; thus was he as well Bare-footed as Bare-headed; for in former Ages Men wore no Hats, their Hair being the only covering their Heads were acquainted with, except necessity at sometimes made them wrap their Heads in Woollen or Linnen; but in time (which corrupts the best Customs) Men and Women took delight in their Hair, in Curling, and in turning it into many artificial Forms, for this Crime some were smitten with Baldness, as may be understood by the Prophet, whom the Children Mock'd, calling him *Bald-Pate*, for which offence, these Children were destroy'd by *Bears that came out of a Wood*; and is not this Punishment a Terrour to all who scoff and deride God's People. Even till the Apostles days, many went bare Headed, and then Men saluted each other by Bowing, to show their mutual Love and Respect; but now adays we put off our Hats to shew a decent Reverence to each other, especially to our Superiors; yet we have amongst us many that think it no offence to sit in the Presence of God like the *Gibeonites*, with clouted Shoes on their Feet, and Hats on their Heads. Oh horrid Indecency! Oh presumptuous Rudeness! Yet they impudently cry, *Lo Christ is here!* But believe them not, for where God is, there is Decency and Order, not Rudeness worse than that of *Barbarians*, nor Confusion worse than in the Sink of *Anarchy*; these tho' they are such Clowns not to put off their Hats in reference to their meeting-Place, yet they ought to do it to God, while they are present where his Word is deliver'd and Worship perform'd, and since God is there also;

so; for God says, *Where-ever two or three are gathered together in his Name, he will be in the midst of them.* Now, if these Holderforths believe they are met in his Name, how dare they presume to sit with their Heads double cover'd with Wiggs and Hats at once on their Heads, where they believe God is present.

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## *Of the Mutability of Sublunary Beings.*

**T**Here is nothing permanent in this World, all things change, and like the Fashions, grow old and out of Date; thus we now scarce understand the Language of our Grand-fathers, so that the Confusion of *Babel* seems to be continu'd to our Age; for every Age is pregnant with Varieties of new Dialects, tho' the Beginning of Languages or Speeches is not so apparent as at the overthrow of the Tower of *Babel*; for 'tis reported by *Epiphanius* and other Writers, that at the said Tower, the Confusions of Languages became so great, that as the Number of Master-workmen were 72, so the Number of Languages were no less than 72; and *Moses* tells us, these Workmen became 72 Nations; now the principal of these Tongues were *Hebrew* the antient, *Greek* the copious, and *Latine* the sweet; which Languages he that understands perfectly, may know something of all the rest; one thing is observeable, that most Languages express the Name of God with four Letters, some think this is in Imitation of the *Hebrews*, or that the Name of God could not be altered; the *Hebrews* pronounce the Name of God

Admy;



Admy; the *Greeks* call the Name of God Theos; the *Latines* Deus; the *Egyptians* Theut; the *Persians* Syro; the *Arabians* Alla; the *French* Dieu; the *Germans* Gott; the *old English* called him Godt, &c. the like might be said of many other Nations

Note, that as many Letters goes to the making up these Languages, as there are Books in the old Testament; so that as 22 Letters form our Voice, so 22 Books extant contain our Faith: I say extant, for *Solomon* wrote many more, viz. 3000 Parables, and 5000 Songs, besides that *ingens opus*, of the Nature of all the Herbs, Trees, and Plants, from the *Cedar* to the *Hyssop* upon the Wall, all destroyed by the *Babylonians* at the Destruction of the Temple. *Samuel* writ a Book of the Office and Institution of Kings, now as Kings make it their chief Study to preserve their People, so the People ought to fight against their Sovereigns Enemies, and to preserve their King and Country: Let us all then stand in Opposition against all that oppose our King, Country, or Religion.

It is not Languages alone that are subject to Alteration, but all things (universally) under the Moon, whether Men, Beasts, or Plants are so changeable, that they never remain long in the same State; hence *Heraclitus* said ( *Nemo intrare potest bis in eundem Fluvium* ) no Man can go twice into the same River. Nay, neither are Mens Thoughts or Deeds the same, sometimes they are moved to Choler, other times to Melancholly, other times to Mirth and Pleasantness, the Reason, as some say, is because the Moon is assimilated to the Body of Man, she is continually changeable, being constantly increasing or decreasing, and so indeed are Men, Beasts, and Plants. *Astrologers* tell us, that the Moon does above  
any

any other Star, exert her Influence over all things below her, that shell-fish, Oysters, Crabs, and Lobsters are fuller and better when the Moon is increasing than at her decreasing, that Bones are fuller of Marrow at the full Moon than at the Change, that Meat kill'd at the Increase of the Moon is better, and does not wast so much in boyling, as that which is kill'd at the wain of the Moon, for at the latter it is flaggy, and in a wasting Condition. These things I have indeed observed to be true, but whether it is through the Moons Influence or not, I will not here determine. *Adam* was not secure from Change even in Paradise, he aim'd at what we all want, more Wit. Now the evil Angel (I had like to have said the Devil) perceiv'd a Scarcity of Knowledge, and therefore would needs turn Teacher, our Mother *Eve* was his ready Scholer, and of him learn'd how to bring her self and whole Sex into Pain and Misery.

The frail Bodies of Men are not only subject to change, but even Cities and Monuments, intended by their Builders to out-last Time, have the same Fate, as I will exemplifie in the seven Wonders of the World so much talk'd of; the first was the Wall and the City of *Babylon*, the City which *Aristotle* so much admired above others, for its Beauty, Spaciousness and Strength, the Walls of this City were built by the valiant Queen *Samiramis* of a fat Cly, no where found but near the River *Euphrates*, the Walls were 50 Cubits thick and 200 Cubits high. The City was four square, and 15 *English* Miles from Corner to Corner, so that its Circumference was 60 Miles, it had a hundred Gates with Thresholds and Posts all of Brass; when the City was taken by *Darius*, by drawing the River *Euphrates* dry, those that dwelt



dwelt in the furthest Parts heard not of it in three Days ; In it were Gardens whose excellency was answerable to the Vastness of the City ; this stately Wall and great Bridge that did reach over *Euphrates*, the said noble Queen, as some say, caused to be built in a Year, which, if true, *Martial* in his first Epigram might well call it *assiduum Labor*. Finally, *Babylon* was destroyed according to the Prophecie of *Jeremy*, and is now a Desert for wild Beasts, and so is *Troy*, *Nineveh*, *Sodom*, and many others that were in former Ages of Principal Note, concerning whom these following Verses were made by Travellers.

*Stay thy Foot that passes by,  
Here is Wonders to descry,  
Churches that Inter'd the Dead,  
Here themselves are Sepulchred ;  
Houses where Men slept and wak'd,  
Under Woods here are rak'd :  
In a word, to allude,  
Here's Wildernesses where Cities stood ;  
Or more fully home to have,  
Here's a City in a Grave ;  
Is't a Wonder, tell me then,  
Cities thus should Die like Men ?  
And yet Wonder think it none,  
Many Cities thus are gone.*

The second Wonder was the *Labyrinth* of *Egypt*, built by *Mecus* or *Maros*, King of that Country, for his Tomb, *Herodotus* says, it contain'd sixteen large Appartments or Sumptuous Palaces, answering in Number to the 16 Governments or Provinces in *Egypt*; there were in it so many Ways and artificial Walks that it was no easie Matter without a Clew of Thred

for a stranger to find his Way out again; this Wonder is now utterly erraz'd.

The three Piramids of *Egypt* were counted the third Wonder of the World, they were all of a Prodigious Heighth, 600 Thousand Men were for above twenty Years employ'd in building one of them.. The greatest was built by *Chemnis* King of *Egypt*, as a stately Monument of his Puissance, and to be his Sepulchre after his Death, it was placed about 16 of our Miles from *Memphis* or *Grand Cairo*; it was about the length of six Acres of Land in heighth, as one that was an Eye-witness, I mean *Diodorus*, affirms; an *Italian* Traveller says it was 250 Degrees high, and that it is built of a hard *Arabian* Stone, every one being about 30 Foot long, another says, this Pyramid was 1440 Foot high. *Chemnis* was by the People in a Mutiny torn in Peices, and so never got the intended Honour of lying in so costly a Sepulchre. He was succeeded in his Kingdom of *Egypt* by *Cephus* his Brother, who imitated also his vain glorious Actions, in erecting another Pyramide lesser than the former. The last Pyramid was built by King *Micerinus*, or as some Authors say, by the notorious Strumpet *Rhodope*, upon this appears a great Head of black Marble of 102 foot round about the Temples, about 60 Foot high from the Chin to the Crown of the Head, and some say 25 Foot from the Nose to either Ear, so that 'tis ten to one this Head could never hear it self sneeze, If we may believe our own Country-Man Mr. *Sands*, these Pyramids do remain to this very Day, tho' when he saw them they were extreamly defac'd by time.

*Plinny* in his 36 Book and 5th Chapter, speaks of the fourth Wonder, which was the *Mausoleum* of *Caria*, Queen *Artemisia* built it as a Sepulchre for her deceased.



deceased Husband *Mausolus*, she enrich'd it with so many rare Ornaments, that it was worthily esteem'd one of the greatest Wonders in the World; hence it is that all Stately Funeral Monuments are now call'd *Mausolea*. This Queen did love her Husband to that degree, that besides this Edifice which she Erected for him, she caused the Ashes of his consumed Body to be put into a Cup of Wine, and drank them to give him a Lodging next to her Heart.

The *Mausoleum* was built at the Charge of *Artemisia*, by four of the most excellent Artificers of that time, it was four square, 411 foot in compass, and 45 Cubits high, the square looking East, was finish'd by *Scapas*, that towards the West by *Leocares*, the Southern by *Tymotheus*, and the Northern by *Bryax*, upon the Top was by another Work-man plac'd a great Brazen Chariot with many wonderful and curious Inventions.

The fifth Wonder of the World was the vast *Colossus* of *Rhodes*, made, as some say, by *Chares* of *Asia* the less, in the Space of 12 Years, it was made of Brass, 800 foot high, and of a proportionable Bigness, tho' Brass was there, and then cheap, yet it cost about 44000 Pounds *English* Money; it was placed at the Entrance into the Harbour of the City, with the right Foot standing on the one side of the Land, and the left Foot on the other, between the Legs of this prodigious *Coloss* the tallest Ships with their Masts did enter into the Haven; some say it was broke down by the *Sarazens* that took the Isle of *Rhodes* in the Year of our Lord 684, when it was beat in Peices, they loaded above 900 Camels with it; others say that it fell down to the Ground by an Earthquake, and that few Men was able with both their Arms to embrace its little Finger, which

nevertheless was but Proportionable to the other Members in Bigness.

The sixth of the seven Wonders was the noble Statue of *Jupiter Olympius*, it was made by one *Phydias* an *Athenian*, and was an hundred and fifty Cubits high, the Body, as the former, was made of Brass, but the Head was of Pure Gold; it was erected at the Charge of the *Eleens*, a noble People of *Greece* in those Days, and placed in a Temple dedicated to the said *Jupiter*; this Temple was afterwards enriched with many curious Representations, and excellent Statues, as Historians report: This *Jupiter* was sitting in a Chair half naked, being only cover'd from the Girdle downwards; in the right Hand he held an Eagle, and in the left a Scepter; the upper Part uncover'd, signifi'd that God is known to the Angels and blessed Souls above, while the cover'd lower Parts show, that he to the inferiour Creatures hides himself in his Works. *Suetonius* in the Life of *Caligula* informs us, that that Emperour endeavour'd to transport this Statue to *Rome*; but those that were employ'd about it were so strangely frightened by some unexpected prodigious Accidents, that they desisted from the Enterprize.

But the greatest Wonder, and most incomparable Work, was the Temple of *Diana* at *Ephesus*; there were to be seen in it an 127 large Pillars, each Pillar was the sole Enterprize and Work of a King, who was resolv'd that his Piety and Magnificence should be largely exprest in the Beauty and Richness of his Pillar; this Temple, by the Heathens dedicated to *Diana*, was first begun by *Ctesiphon*, and seated doubtless, for fear of Earthquakes, in a low marshy ground; its length was four hundred and twenty five Foot, and 220 in it's breadth: It was rebuilt by *Alexanders*



anders Command, by his Engineer, who lay'd the Foundation and designed the Ground of the City of *Alexandria* in *Egypt*, his Name was *Dinocrates*.

Thus have I given you a short account of these great Wonders, of which little remains now but their Names, nay, of some of them nothing is extant more than their Names; thus we see Death and Oblivion seize, or will seize on all things.

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## *Of Good and Evil Days.*

**H**E that observeth the Commandments, walks humbly with his God, and bears all Events with a perfect Resignation to the divine Will, and with a Patience becoming a Christian, will find no such bad Days but what he may with this spiritual *Alchemy*, transmute into good ones; those that act otherwise will find none truly good; therefore thou may'st any Day mind thy Affairs provided they be honest and just. So that in my Mind he deserves to wear the Cognizance of a Fool, that forbears his lawful Occasions, because his Alamanack tells him the Day is not lucky, for if Things be feasible, just, and likely in themselves, when all Circumstances are consider'd, there is no doubt but the Success will be answerable, if God see it be for our Good, let the superstitious Observers of Days say never so much to the contrary.

But if the Business be neither Likely nor Good, 'tis to be hop'd the Event will not answer your Intentions; for Example, he that sows the Seed of Discontent, cannot hope to reap any other than the

Harvest of Repentance; and he that takes up Law as the Instrument of his Revenge upon every small occasion, is likely to be wounded with his own Weapon, for in the End, finding more going out of his Purse than coming in, he will conclude it a bad day in which he enter'd his Action. This might be enough upon this Subject, but that the poor Country-men frequently follow the Directions of their Almanacks, in Bleeding, taking Physick, in Sowing and Setting, in cutting of Hair, gelding of Cattle, &c. Forgetting the great Doctor of Health and Wealth, who gives them Rules by his Word and Messengers, *hoc fac & vires*, this do and you shall live, or *Morieris*, do this and you shall die. Yet they had poor Souls rather follow their petty Aniversary Oracle concerning Trifles and Trumpery of small value, than imploy their Time about Things of principal Importance, for which Indiscretion many thousands now smart that cannot come here to complain.

My Advice, touching your choice of Good and avoiding of evil Days, in order to have your Affairs go better, is, that you be not too scrupulous therein, tho' many are very curious in observing them, saying, that the first seventh and thirtieth of *January* are evil Days; but I know not wherefore. The first of this Month Christ was circumcised, *Luke 2. 21.* the Tops of the Mountains appeared unto *Noah*, *Gen. 8. 5.* The *Israelites* put away their Wives, *Ezra 10. 16.* the fifth of this Month Word was brought to *Ezekiel* the Prophet, that the City of *Jerusalem* was smitten, *Ezek. 33. 21.* On the sixth Christ was worshipped of the wise Men, *Matt. 2. 1.* as testifieth *Epiphanius*: The 10. Day *Nebuchadnezzar* King of *Babel* was moved thereto by the Rebellion of *Zedekiah*, besieged *Jerusalem* most fiercely, as may appear, *2 Kings*



2 *King.* 25, &c. *Jeremy* 52. 4. also *Ezekiel* was will'd to utter his Parable, *Ezek.* 24. The 25 of this month *St. Paul* was called and converted, *Acts* 9. 3. On the thirtieth King *Charles* the first was murdered, this was an unfortunate Day to *England*, because it prov'd a Day of Trouble, rebuke and blasphemy, from the great Guilt of this Execrable Murther of the best of Kings, the which brought great Infamy and reproach upon our Nation and Religion, and still hangs as a black Cloud over this Nation and People; therefore we are bound to pray that the Vengeance due for shedding of his Royal Blood may not be required of us, nor our Posterity.

Let this suffice for ever, that what Sword of Justice cuts off any without a Warrant from God's Word, is wilful Murther; how careful then had all need to be that are put in Authority, to pass Sentence on any that are to be cut off by the Sword of Justice, know ye the Word of God in holy Writ, saith, *no Murtherer is to enter into the Kingdom of Heaven*, therefore let all take heed how they shut themselves out of God's Presence for ever, by cutting of others Lives, to dispossess them of their worldly Pleasures, before their appointed Time: There are many Ways to shorten Mens Days, but no Way to lengthen it beyond God's appointed Time; and if we would do as we would be done by, we should endeavour to preserve each other to the utmost, in what we can or may by lawful Authority allow'd of by God's Word, and our present established Government. These things of Note, and many other, were done in the Month of *January*, called of the *Latines*, *Januarius*; of the *Grecians*, *Gamelion*; by the *Hebrews* *Tebeth*, and is their tenth Month, and hath

in it Thirty one Days. *Easter* the third and seventh, it is called *Nisan*, and is our first Month.

The second and fourth of *Februrary* are counted of the *Jews* evil Days. On the first of this Month *Moses* repeated the Law unto the Children of *Israel*, *Dent.* 1. 3. on the second our Saviour was presented to the Lord, and *Mary* purify'd, *Luke* 2. 22. On the ninth Day, *Noah* forty Days after he had seen the Tops of the Mountains, sent out of the Ark a Raven, and afterwards a Dove which returned, *Gen.* 8. The fifteenth of this Month the *Jews* spend Merily together, for then the Spring of the Year doth enter, as they think. On the sixteenth of this month *Noah* the second time sent out a Dove which returned with an Olive-Branch in her Bill, *Gen.* 8. 10. The twenty fourth *Zachariah* was commanded to Prophesie, *Zech.* 1. 7. and *Matthias* was elected into the Number of the Apostles, *Acts* 1. 2. 6. this Month is called by the *Latines*, *Februarius*; *Gracians*, *Elaphebolion*; *Hebrews*, *Shebat*; and is their eleventh Month, hath twenty eight Day in it, but when its a Year *Bissexile*, then it hath twenty nine. It's called, 1 *King.* 6. 1. *Ziph*, and is our second Month.

In *March* the first and fourth are counted evil Days by the superstitious Tribe. The Temple of *Jerusalem* was finished the third Day, *Ezra.* 6. 15. but in the first of *Esdr.* 7. 5. it's said to be the twenty third of this Month. On the tenth Christ was advertised that *Lazarus* was sick, *Joh.* 11. 3. The thirteenth a Feast was celebrated among the *Jews* for the overthrow of *Nicanor*, *Mat.* 15. 37. Also upon the same Day, all the *Jews* under *Ahasuerus*, were commanded to be put to Death, *Esther* 3. 13. and on the same Day the *Jews* had a Priviledge given to slay all their Enemies, *Esther* 8. 12. This Day also  
the



the *Jews* solemniz'd for their joyful Deliverance, *Esther* 8. 17. The fourteenth Day was called of the *Jews*, *Mordecai's Day*, 2 *Mat.* 15. 37. Also *Purim*, *Esther* 9. 21. 26. The twenty ninth is another Day of *Purim*. The sixteenth *Lazarus* was raised from the Dead, *John* 11. 43. This Month is called of the *Latines*, *Martius*; *Gracians*, *Monnichion*; and of the *Hebrems*, *Ader*; and is their twelveth Month. It is thought by the learned, that God finished all his Works of Creation on the 30th Day of this Month, and call'd it, *hoc vobis initium Mensium*, this is the Beginning of Months, see *Gen.* 1. where it is said, that in the Space of six Days God made the Heaven and the Earth, and rested the seventh Day; yet before he had divided the Darknes from the Light, it could not be said to be Day, for there were no Days nor Months before God had ended his Miraculous Work of Creation, then the seventh Day that God rested from all his Works, was the last Day of *March*, as many learned Men think, but this is certain, it was counted by the *Romans* and *Hebrews* the first Month, tho' 'tis our third, see *Esther* 7. 9. where it's call'd *Sinan*.

On the first *Munday* in *April* *Cain* was born, and after, on the same Day of the Month, he slew his Brother *Abel*, therefore it was counted of old an Evil day, as also was the Eighth and Tenth. The first of this Month *Noah* uncovered the Ark and saw Earth, *Gen.* 8. 19. On this day *Moses* rear'd the Tabernacle, *Exod.* 40. 2, 17. Also the Temple began hereon to be Sanctified, 2 *Chron.* 29. 17. On the 10th the Children of *Israel* passed the River *Jordan* on dry Land, *Joshua* 4. 19. The Paschal Lamb was Eaten, *Exod.* 12. 3. On the 14th of this Month the Passover was kept, *Exod.* 12. 6. *Levit.* 23. 5. *Joshua* 5. 10. The

The 15<sup>th</sup> of this Month the *Israelites* passed out of *Egypt*, *Numb.* 33. 3. On the 16<sup>th</sup>, *Hezekiah* made an end of Sanctifying and Purging the Temple, 2 *Chron.* 29. 17. On the 18<sup>th</sup> the Children of *Israel* walked on dry Land through the midst of the *Red Sea*, *Exod.* 14. 19. On the 24<sup>th</sup> *Daniel* saw his Vision, *Dan.* 10. 4. This Month is called by the *Latins*, *Aprillis*; of the *Grecians*, *Thargelion*; of the *Hebrews*, *Abib* or *Nissan*, and is their first Month, it hath in it 30. days; see *Ferem.* 39. 2. and in fine; on the 16<sup>th</sup> of this Month *April*, in the Year 1580, all *England*, and many other Countries, were terribly shaken with an Earthquake.

In *May* the 3<sup>d</sup> and 7<sup>th</sup>, are counted no good days to begin any Work: On the first of this Month *Moses* was commanded to number the Children of *Israel*, *Numb.* 1. The first of this Month *Christ* is thought to have ascended into Heaven, *Matth.* 16. 19. *Luk.* 24. 51. *Acts* 1. 9. They which could not keep the Passover at the day appointed, were willing to Celebrate the same the 14 of *May*, *Numb.* 19. 10, 11. So did the *Israelites* at the Command of King *Hezekiah*, 2 *Chron.* 30. 15. The 16<sup>th</sup> day Manna Reigned from Heaven, *Exod.* 16. 14. The 17 *Noah* entred the Ark, and the Flood began, *Gen.* 7. 11, 13. On the 22, fire from Heaven consumed such as Murmured against the Lord, *Numb.* 11. 1. The 23, the *Israelites* with great Joy triumphingly entered into the Castle of *Jerusalem*, 1 *Mar.* 13. 51. *Noah* the 27, the waters being dried up, came forth of the Ark, *Gen.* 8. This Month is called by the *Latines*, *Maius*; of the *Grecians*, *Scriophorion*; of the *Hebrews*, *Jiar*: 'Tis their 2<sup>d</sup> Month, and hath in it 31 days; see *Dent.* 16. 1.

*June* the 10<sup>th</sup> and 15<sup>th</sup>, are counted ill days to begin a Journey on. The first coming of the Children



Children of *Israel* unto Mount *Sinai*, was on the first day of this Month, where they abode 11 Months, and 20 days, in which time, all those things were done which are Recorded in *Exodus* 19. On the 6th of this Month *Alexander* the Great was Born, of whom *Dan.* 11. 9. doth Prophecie. Also on this day the Famous Temple of *Diana* in *Ephesus*, numbred among the seven Wonders of the World, was set on fire by *Herostratus*. The *Jews* kept their *Pentecost* on this day. On the 23, the first Edict came out for the safety of God's People, the *Jews* against *Haman*, and the rest of their Enemies. The 29. day, the Ark of *Noah*, through the encrease of Waters, was lifted up from the Earth, *Gen.* 7. 17. This Month is called by the *Latines*, *Junius*; by the *Grecians*, *Ekatomnaton*; and by the *Hebrews*, *Sinan*; 'tis their third Month, and hath in it 30 days; see *Nehemiah* 6. 15. where 'tis called, *Elul*.

The 10 and 13 of *July* are counted Evil days; the first of this Month *Ezekiel* saw his Visions, *Ezek.* 1. 1. On the 6th, the Capitol of *Rome*, counted one of the seven Wonders of the World, was Burnt, and King *Edward* the Sixth died, *Anno* 1553. The 12th of this Month *Julius Caesar*, the first Roman Emperour, was Born, of him is the Month call'd *July*. The 18th of this Month the *Egyptians* begun their Year, *Plin.* lib. 8. cap. 47. 'Tis called by the *Latines*, *Julius*; by the *Grecians*, *Metageitnion*; and of the *Hebrews*, *Thamus*; it being their fourth Month, it has 31 days.

In *August*, the first and second are counted Evil, and so is the second *Munday* in *August*, on which day *Sodom* and *Gomorrhah* was destroy'd. On the first of this Month *Aaron*, forty Years after the Children of *Israel* were come out of *Egypt*, died on Mount *Hor*, *Numb.* 33. 38. Also on this day *Ezar* with his Com-  
pany

pany came out of *Habel* unto *Jerusalem*, *Ezra*. 7. 9. The seventh of this Month *Nebuchadnezzar* burnt the house of the Lord, and all *Jerusalem*, *2 Kings* 25. 8. 9. On the tenth of this Month some think *Jerusalem* to have been Burnt by the *Babylonians*, *Jerom.* 52. 12. *Josephus lib.* 6. *cap.* 26. said it was Burnt afterwards by the *Romans* on the same day of the Month; therefore the *Jews* on this day observe a most strict Fast, go Barefoot, and Read sitting on the ground twice over the *Lamentations* of *Jeremiah*. The 24<sup>th</sup> of this Month was the horrible and Bloody Massacree in *France* on the Protestants, in the Year 1572. This Month is called by the *Latines*, *Augustus*; by the *Grecians*, *Boedromion*; by the *Hebrews*, *Ab*; 'tis their fifth Month, and includes 31 days.

The 3<sup>d</sup> and 30 day of *September*, are counted inauspicious: The first of this Month *Haggai* the Prophet began to Prophecie, *Hag.* 1. 1. The sixth day *Ezekiel* saw another Vision, *Ezek.* 8. 1. The seventh of this Month our most Illustrious Queen *Elizabeth* was Born at *Greenwich*, Anno 1532. The eighth of this Month, Anno 73, after Christs Ascension, *Jerusalem* was utterly destroy'd with Fire and Sword by *Titus* the Emperor, *Josephus lib.* 7. *cap.* 26. This Month is called by the *Romans*, *September*; by the *Grecians*, *Maimarterion*; by the *Hebrew*, *Elul*; 'tis their sixth Month, and hath in it 30 days; see *1 Kings* 38.

The third and tenth of *October* are counted Evil days; though I know not, as I have said before, why any day ought to be so accounted; as touching the remarkable accidents of this Month, consult the first Book of *Kings*, and the 8 Chapter thereof, where several things are Recorded as done in this Month. This Month was called by the *Romans*, *October*; and  
by



by the *Hebrews*, *Ethanim*; whose seventh Month it is; there are in it 31 days.

In *November* the third and fifth, are held inauspicious days: The tenth hereof, *Anno* 1483, Doctor *Martin Luther* was Born in *Islebia*. The fifteenth of this Month was made a new Holy-day by *Jeroboam* without the Commandment of God, *1 Kings* 12. 32, 33. and *cap.* 13. 1, 2, &c. On the seventh of this Month Queen *Elizabeth* began her Reign for the advancement of the Gospel. The 18th of this Month *Titus* the Emperor most cruelly put to Death a great number of the *Jews*, *Josephus lib.* 7. *cap.* 20. This Month is called by the *Latines*, *November*; by the *Grecians*, *Anthesterion*; and by the *Hebrews*, *Marke-suam*; 'tis their 8th Month, and has in it 30 days; see *Zechariah* 1. 7.

The seventh and tenth of *December* are counted unlucky days to begin any work on. The 15 of this Month *Antiochus* placed an abominable Idol upon the Altar of the Lord, *Mac.* 1. 57. The 20th of this Month *Esdra*s exhorted the *Israelites* to put away their strange Wives, *1 Esdr.* 9. 5. 6. The 24th of this Month the foundation of the second Temple was laid, *Hag.* 2.

The 25th of this Month our Saviour Christ was Born of the Virgin *Mary*, in the Year after the Worlds Creation 3948, some say 4018, because they conjecture that there was 2000 years before the Law, and 2000 years under the Law; and many are of opinion, that the World will continue only 2000 years under the Gospel, which makes in all 6000 years; the end of which time will be the beginning of the *Sabatical Year*, by which is meant Christ's Thousand Years Reign, wherein he will make his Enemies his Foot-stool. On the 31 of this Month

*Judas* was Born, who betray'd his Lord and Master *Jesus Christ*. This Month is called by the *Latines*, *December*; by the *Grecians*, *Poseideon*; and by the *Hebrews*, *Sislen*; and is their ninth Month; it has in it 31 days: So I conclude my Observations of the Remarkable things which hath happened in every Month of the Year; see *Esther* 3. 7. which may perhaps not be ungrateful to the curious and intelligent; and may to the ignorant give the meaning of many passages in Scripture, where every Month is called by their *Hebrew Names*; but as for esteeming any day of the Month constantly bad, or constantly worse, (or less Fortunate) than another, is foolish and superstitious, and consequently ought to be Condemn'd.

To know how many days are in any Month, Remember this following Verse,

Thirty days hath *November, April, June, and September*,  
All the rest have Thirty one, except *February* alone,  
Which always hath but Twenty Eight days here,  
When it is not *Bissextile* or *Leap-Year*.

Touching the four *Humours* of Man's Body, 'tis observ'd, that *Blood* is predominant in the *Spring*, *Choller* in the *Summer*, *Melancholy* in *Autumn*, and *Phlegm* in *Winter*; and *Leemius* saith, The *Sanguine* causeth Chearfulness; The *Melancholy* Dispair; The *Cholerick* is Churlish; The *Phlegmatick* is Fair.

Observations of the *Clymaacterical* and *Dangerous* Years of a Mans Life.

The 49 Year Compos'd of Seven times Seven, is dangerous; so is the 56 Year to those Born in the Night; and the 63 to those Born in the Day time; and some have observed, that the Child which is  
Born



Born when the *Sun* is going down, seldom lives long.

The antient *Egyptians* who were the first and the best *Astronomers*, have observed certain Years in a Mans Life to be very dangerous, and those they called *Clymaeterical* or *Starry Years*; their Doctrine was grounded upon the *Planets*, return to *Saturn* whom they feigned to be an Enemy to our Good; And as the *Moon* which is the nearest *Planet* to us, and swiftest in Motion, passeth almost every seventh Day into a Sign, whence she casteth a Maligne Ray to the Place she came forth, or was in seven Days before, by that means produceth the Critical Days, so *Saturn* which is the Planet farthest from us, and of slowest Motion, since he resteth in one Sign as many Years as the *Moon* doth Days, gives Foundation to these *Clymaeterical Years*, causing fundry Mutations to follow, hence it is that in the seventh Year Children cast and renew their Teeth.

*Astrologers*, moreover have divided Mans Life (as the World is divided) into seven Ages, over every of which Age they assign one of the seven Planets to bear Rule. The first Age is called *Infancy*, and hath its Continuance for the Space of seven Years, over which they appoint the *Moon* to rule, for that this Age is full of Moisture agreeing with the Influence ascrib'd to that Planet Queen of the Seas, Floods, and Children. The second Age is Childhood, which extends it self to the fourteenth Year of our Life, over which *Mercury* is assign'd, which makes us docile and inclinable to learn. The third Age hurrys Mortals on eight years further; 'tis term'd Youth, and lasts from 14 to 22, over which *Venus* is predominant, but whether she do or not: Youth is amorous and lustful, childish Follies begin now to be laid aside, in  
whose

whose Room very often dangerous Vices succeed. The fourth Age commenceth at twenty two and terminates at thirty four, containing twelve Years, o'er which time *Astrologers* appoint the *Sun* to govern; and now Reason and Discretion, like the Beams of the Prince of Planets, begin to spread to enlighten the Understanding, and to exhale and disperse the thick Mists of Ignorance and Folly, and the rational Animal begins to know he's a Man.

The fifth Age continueth sixteen Years, and leaves us at fifty, over this Season *Mars* is chief Governor, and Men begin to be Covetous, Churlish, and Cholerick.

The sixth Age advances twelve Years more, and do's not terminate till we have numbred sixty two, this is called old Age, over which *Jupiter* is predominate and inclines Man to Justice, Moderation, Religion, and all other Actions of Goodness and Piety.

The seventh and last Age drags us on eighteen Years, and leaves us at eighty, circul'd with Weakness and Infirmary, for Age it self without Sicknes is an Infirmary, few creep to this decrepid Age; *Saturn* governs it, and his Influence is said to be Maligne, Cold, and destructive of Nature; Men now become Froward, Frigid, and Melancholy. In fine, there are not many attain to this Age, tho' the best Receipt I know for preserving long Life and Health, is a cheerful Heart, a quiet Mind, and a moderate Diet.

Why did Men live longer before the universal Deluge than they have done since? it may be because the *Sun* had a more benigne Operation, and all Sublunary Beings had a more strong and durable Nature, the Earth had its primitive Fertility and wholesomeness, Herbs, Plants, and all Vegetables, were more power-



powerful and salutiferous in their Effects and Virtues, and their Operations better known. By the Flood, the Earth became more Cold, lost much of her Fatness and Fruitfulness, whence the Herbs and all the Productions of the Earth became more Feeble, Languid, and remiss in their Operations; besides Age and unseasonable Weather, (for which the last late Years have been remarkable,) mightily added to the general Infertility of the Earth, and Inability of her Product.

Lastly, formerly Men were more regular in their Lives, more natural in their Actions, and more moderate in their Desires; but now Excess and Gluttony, indulg'd by strange and new invented Ways of Cookery, kill more than the Sword, Famine, or Pestilence, all which well consider'd, may make it no wonder, that we who have abandon'd Nature, shou'd have such short Lives, and the Patriarchs of old, who kept up close to her Prescriptions, such long ones: And so much for this.

Many will ask, why Blood issues afresh from the Body of one Murdered, upon the approach of the Murderer to touch any Part of the murdered Person. To answer this, our Naturalists assign divers natural Causes, which for their incertainty we meddle not with; but thus conclude, that Murder shall not be concealed nor scape Revenge, and to that End the Blood of the slaughter'd cries for Vengeance at the Hand of God, which God regarding, by that means answers, thus bringing to Light what otherways many times would never be discover'd.

'Tis said, the Heart of Man is the first that moves, and in him the last that stirs, but of a Woman her Tongue.

How comes it to pass, that the Husband seeks the Wife, and not the Wife the Husband; 'tis answer'd, because the Man seeks that which he lost, that is, his Rib, which was taken from him in the forming of Woman out of his Side, and therefore when a Man marries a Wife, what doth he, but as it were, fetch back his Rib.

Those that are forc'd to go to Law, I cannot compare 'em to any thing better than to Sheep, who by violent Tempests, are driven from the Plains to take Refuge in a Thicket of Brambles, where their Shelter is sure to cost them their Fleeces; hence 'tis better for Men to take our Saviours advice, which is, *if a Man be sewed at Law for his Coat, to give his Aversary his Cloak also*; tho' this is something hard, yet he that thus can avoid the Charges of the Law, the Injustice of *Petty-foggers*, and the cruelty of *Jaylors*, will not repent his Bargain.

*Cato* repentend himself of three Things, first, That ever he believed a Woman: Secondly, that ever he spent time idly: Thirdly, that ever he went by Water, when he might go by Land.

*He that makes Conscience of the smallest Crime,  
Is to the greatest seldom seen to Cline;  
He that makes Conscience for to speak the Truth,  
Seldom forswears himself in Age or Youth.*

### In Amatorein.

*A Wife you wish'd me, Sir, Rich, Fair, and Young,  
With French, Italian, and the Spanish Tongue;  
I must confess your Kindness very much,  
But yet in Truth, Sir, I deserve none such;  
For when I need, as yet, I mean to tarry,  
A Woman but of one Tongue, I will Marry;*

*And*



*And with that single Portion of her Store,  
Expect such Plenty, I would wish no more.*

In Sacred Writers we have frequent Mention made of the *Red-Sea*, but why it was so call'd, there are few can tell; *Scaliger* is of opinion, that it had not its Name from the redness of the Water or Sand, as some weakly imagine, but from the neighbouring *Edomites*, who were so called from their Father *Edom*, which word *Edom* signifies *Red*, hence they living near this Sea, may be thought to give Name to it.

Now I have spoken of the *Red-Sea*, which borders upon *Egypt*, it will not be amiss if I give you an account of the Crown of that Country worn by the Kings of *Egypt*; nay, as Authors say, even by that *Pharaoh*, who, in pursuit of the Children of *Israel*, was over-whelmed in the Sea. This Crown of *Egypt* as *Scotch* Historians say, was brought Providentially by a Woman out of that Land into *Scotland*, where (by Divine Providence) it remains there to this day, notwithstanding all the Revolutions, Wars, Civil and Foreign, which have happened in that most Ancient Kingdom: 'Tis true, it had like to have been brought away by that grand Rebel and Usurper, *Oliver Cromwell*, who (by a disaffected Party in *England*) not only Conquer'd *Ireland*, but also *England*, and the (till then) Unconquer'd Kingdom of *Scotland* likewise: This Woman preserv'd that Crown from the Usurpers hands, by hiding it in a Dunghill: 'Tis foretold by some Ancient Prophecies, that when the *Jews* are call'd home, the said Crown shall return towards *Egypt* again, and be presented (with the gifts of other Kings) to the Holy Land: Then all Kings shall say, *All Honour and Power, belongs to thee, O Lord*, and there throw down their Crowns and earthly

Diadems; and instead of such, seek after the Gospel Crown, in wearing of which, is only true Honour and Glory. Amongst the *Egyptians*, instead of Letters, was us'd strange Characters or Hieroglyphicks, but since the Daughters of *Cadmus*, I mean Letters were invented, the Alphabet speaks all Languages, by diversly placing the Letters thereof, when as among the *Egyptians*, as is said, a Character stood for a Word, and oft for a Sentence; nay, many times for many Words, betwixt whom, there were little or no *Analogy*, nor the least *Grammatical Concordance*, which gave occasion for many mistakes in *Interpreting* such sort of *Writing*: Thus, by this Character h sometimes was understood a *Planet*, sometimes the *Devil*, and sometimes *Lead*: Now, who could tell which of the three was meant by it in some *Sentences*? Tho', commonly in an *Almanack* it stood for a *Planet*, in *Divinity* for the *Devil*, and in Books of *Physick* for *Lead*.

But to Return to *Scotland*, the King of *England's* Title in *Scotland*, as King of *Scots*, runs thus, King of *Scotland, England, France, and Ireland, &c.* but as King of *England*, he is called, King of *England, Scotland, France, and Ireland, &c.* *Scotland*, which is the most Ancient Monarchy in the World, still keeps its Crown, being also the most Ancient and Richest Crown in the World; the *Scots* set it up at the upper end of their *Parliament-Table*, when they meet to make *Laws*; they still keep their *Ancient Customs and Laws*, which are in many things quite contrary to those used in *England*; such as would know more of the *Laws and Customs of Nations*, may consult the *Histories* of the respective Countries they would be inform'd of. But that is not the chief thing to be look'd into, let us rather set our affections on things  
Above,



Above, and not on things here Below ; for the Earth will be dissolved and pass away, and all things therein ; therefore seek the living God whilst he may be found, and opportunity serveth ; for as we Die, so Judgment will find us at the last Day, when we must appear before the great God that will make all things New out of the Old.

What a noise of Wind and Weather hath our new fangled *Prognosticators* made of late ; tho' as to the Wind, *No Man knoweth from whence it cometh, nor whether it goes*, as testifieth Holy Writ ; it comes with force, on a sudden, with some Clouds, from which fall Storms of *Hail, Rain, or Snow*, and of a sudden vanisheth ; a Storm is not perceivable by Eye or Ear many times so much as an hour before it comes, nor have they any constant observable Revolution, whereby we may make a reasonable conjecture when they will happen ; tho' some pretend by their *Barometer* to do Wonders, but how little is perform'd that way, every one that hath made Observations on the Weather can tell. Nay, 'tis Madness to pretend to know any thing to come, but by and in its Cause ; Therefore the *Astrologer* hath more Reason on his side than the *Barometer* Pretenders, because he says, *That all Superior and vast Bodies influence the Inferior and lesser Bodies* ; Then he subsumes, *But the Stars and Heavenly Bodies are the most Superior and vastest of Bodies, Therefore inferior and lesser things are Influenc'd by the Stars*. Thus you see the *Astrologer* has something to say that looks like Reason, if his Major be true, tho', if we grant all he says, it do's not follow that any can tell what Weather it will be this time Twelve-month ; because, tho' the *Stars* were the Principal Cause, yet are there so many Con-causes, (of which the *Astrologer* can never know half as he should)

should) that he would be, as we daily see he is, often Mistaken, tho' not so much as the *Barometer Man*, who can as easily weigh the Air, and foretell the Weather, as tell how many F---ts goes to an Ounce.

The nature of the four Principle Winds are these,

1. *Subsolanus*, or the *East-Wind*, is Hot and Dry, Temperate, Sweet, and Pure, Subtile, and Healthful.

2. *Boreas*, or the *North-Wind*, is for the most part Cold and Dry, repelling Moisture and Rain, nipping the Fruits of the Earth, and the forward Buds of the Spring.

3. *Zephyrus*, or the *West Wind*, is Cold and Moist, it brings great and violent Rains.

4. *Auster* or *Notus*, the *South-Wind*, is Hot and Moist, breeding thick Clouds, and Sickness.

*Comets* or *Blazing-Stars*, are dry Exhalations, Exhaled by the *Sun* and power of the *Stars*, into the upper Region of the Air, and usually appear (as *Astronomers* say) in *Autumn*, when *Saturn* and *Mars* are in *Conjunction*, then it's likely we may see whether it may be true or not; for on the second day of *October*, 1701, will be such a *Conjunction*, and before that on the 24 of *July*, will be a great Eclipse of the *Sun* in *Leo*; what the Signification of them are, you have elsewhere, therefore omitted here.

I will only add two or three Observations and so conclude this Book; *Phylosophers* divide the Air into three Regions, that is to say, the Highest, Lowest, and Middlemost Region; in the highest Region, even next the Moon, where they have seated the Element of Fire, are bred *Lightnings*, *Fiery-darts*, *Comets*, *Blazing-Stars*, and such like; in the middle Region, are all cold and watry Impressions, as *Frost*, *Snow*, *Hail*, &c. In the lowest Region, which is somewhat hotter than the middle, by reason of the *Sun's* Beams



Beams reflecting from the Earth, are bred all *Clouds*, *Dews*, *Rains*, and such like. Note here, that all watry *Meteors*, as *Rain*, *Snow*, or such like, are but so many moist *Vapours* drawn up by the *Sun* and the rest of the *Planets*, whence they again fall down upon the Earth,

An Account of the *Rain-bow*, and the Effects thereof. There are various Colours in the *Rain-bow*, but two especially most apparent, a watry and a fiery Colour, which two Colours express two Judgments, the one of *Water past*, in the Beginning of the World, and the other of *Fire to come* in the End thereof: The *Rain-bow* is made by the beating of the *Sun's* Beams upon a hallow Cloud, their Edge being thus repelled and beaten back, is the cause of the Variety of Colours, by the mixture of *Clouds*, *Air*, and fiery *Light* together: *Danews* saith, the *Rain-bow* portends little Alteration of Weather, only if two appear at a time, they presage Rain to ensue, but if presently after Rain, there appear one only *Rain-bow*, it betokeneth fair Weather; for its Ordination, see *Gen. 9.*

As to the Wind, *Aristotle* defines it to be an Exhalation, *Hot* and *Dry*, ingendred in the Bowels of the Earth, where breaking its Prison, it violently rusheth out, and is carry'd swiftly upon the Surface of the Earth.

But when Plenty of Wind is bred in the Holes, Bowels, or Caverns of the Earth, if upon its violent eruption the Earth suddenly close up again, there ensues Skakings or Earthquakes. Others think that God Almighty casts a Glimpse of his all-seeing Eye upon the Earth, which therefore trembleth, and which is a Token of his Displeasure, see *Isa. 13.* but whatsoever is the Cause of Earthquakes, 'tis certain, they generally are the fore-runner of Wars, which



which our Saviour foretold should happen before the End of the World; and since the World has of late been most grievously visited in these kinds, that is, by Wars and Earthquakes, even at the same Day and Hour in far distant Regions, 'tis a great Sign that the World is now drawing to an End; Therefore I heartily pray that the Lord would be pleased to fit and prepare us all for our latter End against our Change comes, *Amen.*

*In the cold Bed of Death our Corps must sleep,  
Till our Redeemer comes to wake his Sheep;  
Man's Life is very short, yet he lives ever,  
Grim Death still hath his Due, tho' Man dies never;  
For when as Men, their final Breath out send,  
Eternal Life begins, where our Lives E N D.*

Dear Country-men,

What I have Written, I have Written in my Mother Tongue, as did *Hypocrates* of Old, who practic'd in *Aethiopia*, *Lybia*, *Mauritania*, the Isle of *Delos*, *Scythia*, and *Italy*; by this you may know he was a Traveller, yet he wrote in his own Language, and no Man ever said he was a Dunce for that Reason; he was not Captious nor Proud, but Free and Sociable, in which Things I have always endeavour'd to imitate him, and desire to remain a Friend to all honest and ingenious Artists: I am of a communicative Nature, Therefore, let none think but that for the time I am among the Living, I shall always endeavour to do them Good, in what I may or can, and so I conclude and rest,

*Your ready Friend and Servant*

David Irist.





